Collected Lectures

ON

Saiva Siddhanta

1963 - 1973

ANNAMALAI UNIVERSITY

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SAIVA SIDDHANTA AND MODERN SCIENCE

1963 - 64

RAO SAHEB. K. KOTHANDAPANI PILLAI

LECTURE-I

Introduction - A historic perspective

I am happy to be here, to deliver this year, the Saiva Siddhanta lectures graciously endowed by Srilasri Kasivasi Arul Nandhi Thambiran Swamiji of Tiruppanandal. Let me preface my discourses with a historic perspective of Saiva Siddhanta. Systems of philosophy arise out of historic conditions and demands of life and gradually develop through subsequent periods. They constitute a continual process, passing on from one stage to another taking shape in the historic setting of mental, moral, social and political environment. No system of philosophy can isolate itself from its past. The historic perspective of a system furnishing a full view, spread over its past and the subsequent stages, will not only enable us to perceive its origin, growth, continuity and solidity but will also prove conducive to a clear understanding and proper evaluation of that system.

The philosophy of Saiva Siddhanta takes its roots in the dim prehistoric past. Though we cannot lay our hands on its origin directly, we can yet fairly discern it from a distance. Though the contributing influences are manifold, diverse and

complicated we can fairly assess them as well. The philosophy of Saiva Siddhanta, as we have it to day, was formulated by the Saint Sri Meikanda Devar in his Sivagnana Bodham. He belonged to the latter half of the 12th century A. D. as stated by Dr. Sivaraman in his introduction to his English translation of Sivagnana Siddhiar. A correct interpretation of the epigraphical and literary materials now available, may tend to confirm the conclusion of this learned scholar. There is of course another view which assigns Sri Meikanda Devar to the 13th century A.D. This is apparently based on an incorrect interpretation of the epigraphical data. It may not be appropriate to go into a discussion on this point in this lecture.

It is immaterial for our purpose whether Sri Meikanda Devar belonged to the 12th or the 13th century A.D. The emergence of a system of thought so late as the 12th century is enough to discredit the theory of prehistoric antiquity. This delay is not so disastrous as it prima facie appears to be as we shall presently see.

The emergence of a system of philosophy is not the outcome of any accident or a sudden impulse. It is a growth, not of years but of centuries. A good deal of philosophic activity and philosophic thought should have existed long before there was any attempt at classificiation and generalisation. Regularising these thoughts into a well defined system or a consistent intellectual pattern, bestows to those thoughts a stable coherence and solidarity. It also serves as a 'conceptual tool for pragmatic usefulness'. Such a formulation of a system results in an intellectual clarification and affords vigour of decision and action. It is only when a necessity for any of these purposes arises, a significant system of thought emerges in the field of philosophy, either by sole human effort or aided by revelation.

Thus arose the six systems of Indian Philosophy, or Dharsanas as they are called. From Mathava's Sarva Dharsana Sangraha we see that Thirteen dharsanas had come into existence later. The Saiva schools of thought far exceeded this number. Scholars have so far located thirty two such schools of thoughts centering round Siva as the ultimate reality. I am not inclined to treat them all as subsects. The doctrines of most of them differ from each other on fundamental issues and as such they deserve to be treated as Dharsanas. These systems were not confined to any one region in India. There are evidences to show that they were scattered all over India from Guzaret in the west to Nepal in the east, from Kashmir in the north to Cape Comorin of the Tamil land in the South. There has been no regimentation of doctrine among these systems, eventhough all the systems of thought hold Siva as the ultimate reality, but a riotous freedom has been their chief feature. The environment and the intellectual climate of the people among whom these systems arose shaped them in a manner best suited to each region. We have thus a bewildering variety of thoughts, rituals and rules of conduct. Their rituals ranged from grotesque and revolting practices to refined modes of prayer and worship. Their conduct swayed from meat eating, liquor drinking, to refined vegetarianism of a high ethical standard. The same tendency to variation extended to the field of thought as well. The thought ranged from monism to pluralism, Aikya vada to Bhedavada, from idealism to realism. Eventhough it is not possible to assign any date to these systems, their very nature and their prolific numbers serve as pointers to a very remote antiquity.

The large area over which Saivism had spread constitutes another mark of its antiquity. It spread not only through out India but has also crossed the frontiers of India. Almost like Buddhism, it had stretched out across the seas

to further India, the Malayan Archipelago. Archaeology has unearthed inscriptions from Malayan islands containing Tamil verses from Tiruvasagam, written in Sanskrit script. It had crossed the Himalayas and extended to central India (Historical sketch of Saivism by Professor K. A. Nilakanta Sastri in the cultural heritage of India series).

It will not be difficult to imagine the long centuries through which these thoughts in Saivism should have progressed to crystalise into separate systems, Saiva Siddhanta is the last summing up and the distilled essence of what had been growing among generations of Saiva thinkers through those long centuries. The very name Saiva Siddhanta links itself with these schools of thought but claims to be the ultimate truth of all of them. With a pardonable pride, the Siddhantins claim that they have reached the end of ends, Siddhantha (Sanskrit), or have reached the utmost height in philosophy which human intellect could reach, Chitta antha (Tamil). In other words, they claim that they have said the last word in philosophy. Indeed it is a daring claim which the very name of their philosophy carries with it.

The ground for the emergence of this philosophy had already been prepared. It is necessary we should just have a peep into the history of the religious and philosophic movements in the Tamil land. It is well known that Buddhism and Jainism affected every system of Indian thought and shook it to its very foundation. Each system had to examine its tenets and place them on a logical footing. It is stated that there was famine in North India and anticipating it, BadraBabu the eighth guru in the line of Jain teachers from Mahavira, migrated to SravanaBelagola in Mysore State. He sent his disciple Visaka with a band of enthusiastic monks into the Tamil land. They learnt Tamil and propagated their faith with a missionary zeal, the like of which was not known in the Tamil land before. The whole country turned Jain. The

Buddhists had also their share of infiltration. The ancient faith of the land was uprooted. Soon began the reaction, a wave of revival started and gradually gathered strength. Alwars and Nayanmars appeared one after the other and revived the Bakti movement. It is remarkable they adopted a technique most effective and powerful which was the same as that adopted by Mahatma Gandhi in later years for political purposes in his Dandi March. These saints marched on foot from village to village as Gandhiji did later; they composed extempore and sang in melting tunes, hymns suited to the occasion and appropriate to the place they visited, which kindled the fervour of local patriotism in glorifying each village temple as the abode of Siva the ultimate reality. Their very appearance, beaming with mellowed grace, divine radiance and profound earnestness, their mellifluous songs and selfless devotion had a contagious effect and won the heart of every onlooker. The villages vied with one another to receive them with open arms, with great pomp, eclat and enthusiasm, with endearing affection and reverence. Village after village followed them in succession came back to their ancient faith and these saints used no philosophic arguments to convince the people; held no debates. They knew the harm done to the ancient culture by a little ill-digested philosophy which alone the mass mind could catch. They knew well that 'shallow draughts' had intoxicated their brains and estranged them from their ancient faith. They did not encourage any philosophic discussion. Theirs was an emotional appeal which touched their hearts and not their brains. Tirugnana Sambandar actually forbade the examination of the existence of God by logic or by high flown hypothesis; "Our God is self luminous" asserted the Saint.

ஏதுக்களாலும் எடுத்த மொழியாலும் மிக்குச்
சோதிக்க வேண்டா சுடர்விட்டுளன் எங்கள் சோதி
மாதுக்கம் நீங்க லுறுவீர் மனம்பற்றி வாழ்மின்
சாதுக்கள் மிக்கீர் இறையே வந்து சார்மின்களே.

Manikavasagar prayed that he should be saved from the various schools of philosophy and from the numerous oceans of learning. He earnestly entreated the Divine grace to confer on him only an intellect that will believe that there was a god and a heart that melts, melts like a wax at the very sight of a fire.

கல்வி யென்னும் பல்கடற் பிழைத்தும்
....
புல்வரம் பாய பலதுறை பிழைத்தும்
தெய்வம் என்பதோர் சித்தமுண் டாகி
....
தழலது கண்ட மெழுகது போலத்
தொழுதுளம் உருகி யழுதுடல் கம்பித்(து)
— போற்றித்திருவகவல்.

This was not a new approach which these saints had invented. They had revived only the traditional approach to realization through emotion i.e. the Baktimarga which was a short cut open for one and all, unlike gnanamarga whose path was circuitous, tardy and laborious which only a select few could follow. This ancient marga attained its utmost perfection at the hands of these saints.

Theological concepts and emotional approach are very near to common sense experience and more easily carry conviction to the mass minds than the sophisticated arguments of philosophy and metaphysics. But reason, when once aroused, cannot be easily coaxed into 'dogmatic slumber' in theology for ever. Eventhough the country had firmly settled down in devotional theology, reason which had already been awakened by the Jains and the Buddhists, very soon began its clamour for equal rights. Sri Sankara had begun the quest and outwitted the Buddhists. It was considered that he was beguiled into the enemy's camp and he was dubbed

as Prachanna Buddha, the hidden Buddha. He found a formidable oppenent in Sri Ramanuja. Sri Ramanuja came out with a rival interpretation of the Brahma Sutras in the 11th century A.D. on the basis of the hymns of the Alwars and proved that Sri Sankara had gone wrong.

The Siddhantins felt that both Sri Sankara and Sri Ramanuja had gone wrong. What was needed in those circumstances was a system of thought which could expound the correct view taken by the Saiva Saints and sages, and could expose the faults of the rival schools of thought. Such a system was actually in the making. With the divine guidance which the Grace of Siva had sent him, through saint Paranjothi, the boy Saint Sri Meikanda Devar brought out his Sivagnana Botham in the 12th century A.D. The philosophy expounded in this work was hailed as the ambrosiac juice of fruit of Siddhanta borne on the top of the tree of true knowledge. This was classed as Suddha advaita in contrast to the advaita of Ramanuja and that of Sankara which were considered impure by the Siddhantins.

This Sivagnana Botham, the prime scripture of Saiva Siddhanta compresses the vast range of Siddhantic thought into 12 terse aphorisms in 40 lines. Its philosophy is considered as the most closely reasoned religious philosophy, found anywhere in the world. Arul Nandhi Sivachariar, far famed for his erudition, (Sagala Agama Panditha), the first disciple of Sri Meikanda Devar, elaborated the tenets of Sivagnana Botham and explained its importance in relation to the other systems of Indian thought in his monumental work Sivagnana Siddhiar in 624 beautiful verses

This is in brief the genesis of Siva Siddhanta and the reasons for its emergence so late as the 12th century A.D., will now be apparent. This does not imply that there was

only a blind faith prior to the emergence of this system of philosophy. Almost all the tenets of Saiva Siddhanta are embodied in the Thevaram hymns and the Tiruvasagam of the Saiva Saints and in the earlier Tirumanthiram of Tirumular even as the advaita philosophy of Sankara which arose in the 8th century A.D. was embedded in the earlier Badarayana Sutras and the Badarayana sutras themselves systematized the thoughts embedded in the still earlier upanishads.

Three of the Sangam classics, Ainguru Nuru, Ahananuru and Purananuru begin with an invocation to Siva. Nakirar the president of the last Sangam refers to Siva in his Tirumurugartupadai and in his poem 56 of Purananuru. Manimekalai refers to Siva-Vadins, though not under the name of Siddhantins. These references do not however, take us beyond the early centuries of the christian era. We have now to turn to an altogether different source for materials for the prehistoric antiquity of this ancient system of thought.

Professor Hiriyanna in his Grammar as a source for philosophy, "An Indian view of present time", included in his "Indian Philosophical Studies", had observed that philosophical doctrines may be established by referring to linguistic usages. These linguistic usages have been classified, incorporated and preserved in the grammars of the respective languages. A critical study of the ancient grammars of a language thus discloses not only the intellectual level of the people speaking the language but gives us an insight into their philosophic thoughts. Thus the grammar of a language forms a reliable and fertile source of information to arrive at the philosophic doctrines which were in vogue at the time when the grammar arose.

The connection between grammar and philosophy is traceable even from the time of Rig Veda. There is a metaphor in the Rig Veda which is translated as follows:-

"Four are its horns; three its feet; two its heads and seven its hands; roars loudly the three fold bound bull; the great God enters the mortals (Rig. Veda iv, 58, 3)

The great commentator thus explains it; the four horns are the four kinds of words - nouns, verbs, prepositions and participles its three feet mean the three times, the past, present and future expressed by the tense affixes 'lat' etc., the two heads, the eternal and temporary (or produced) words distinguished as the manifested and the manifestor, its seven hands are the seven case affixes including conjugational terminations; three fold bound as enclosed in the three organs-the chest, the throat and the head. The metaphor bull (Vrishabha) is applied from its pouring forth (Varshana) i.e. from its giving fruit when used with knowledge. Loudly roars i.e. utters sound for the root ru means sound, here by the word, sound, developed speech (or language) is implied. The great God enters mortals - the great God that is speech - enters mortals i.e men endowed with attributes of mortality Thus is declared the likeness (of speech) to the Brahman". We find here an innate connection between words, nouns, verbs, prepositions, participles, case affixes including conjugational termination and Brahman as implied in the mataphor.

The VakyaPadiya of Bhartru Hari is famous for its philosophic approach, to the sound (Sahdha) the basis of all languages. Bartru Hari was the first grammarian in Sanskrit who evolved a school of philosophy known as Sabdadvaita or Sabdha Brahma vada. In the Upanishads we find the mention of two Brahmans, Para and Apara; Apara denoted

the Sabda Brahman though it is not identical with that conceived by Bartru Hari. We have again the Spota Vada and the Spota Siddhi of Mandana Misra relating to the philosophy of grammatical word. Both Mandana Misra and Bartru Hari have taken the grammatical word, the eternal word principle as the basis or the Sabda qua denoter as stated by Dr. Gaurinath Sastri of Calcutta. Regarding the Spota vada we have also the rival school of philosophers Kumarila and Naiyayikas. Mandana Misra had a formidable opponent in Kumarila who urged the claim of letters (akshara) as against the words which were considered as the basis. No Akshara vada however came into existence.

There has thus been a definite philosophic approach for most of the aspects grammar in Sanskirit. We shall now turn to the Tamil grammar. The most ancient Tamil grammar now extant is Tolkappiam. We meet with a philosophic approach in this grammar as well. But here the approach was not through words but through the alphabets. The alphabets were classified on a philosophic basis and these classifications bear also philosophic appellations. The vowels were called 'Uyir' (உயிர்) which means the soul. The word Uyir, from the root 'uy' (உய்) to live without perishing, means that which lives without perishing, i.e. the immortal soul. The vowel sounds were considered to be analogous to the soul and were named the souls. The mute consonants resembled the body or matter without life and were called 'Mei' (மெய்). 'Mei' in Tamil means 'udal' (உடல்). 'Udal' from the root 'Udu' (உடு) wear or put on, meant that which is put on by the soul, i.e. the matter or the body that is put on by the soul. 'Mei' in Tamil also means the truth and this meaning when applied to the body or matter, indicates that the body or matter was also considered as a reality. The soul or the spirit by virtue of its immortal nature is a reality and matter or body was classified as another reality.

This grammar does not stop with the mere classification but proceeds to describe in philosophic terms the nature of 'Uyir' (vowel) and 'Mei' (the consonants) which confirm their philosophic import. One of the aphorisms (Sutra. 18) states :

மெய்யின் வழியது உயிர் தோன்று நிலையே.

This means the way of the manifestation of the spirit lies through the body or the matter. The mute consonants are inert and none of them could be pronounced without the aid of a vowel. Only when the vowels join them they get their life. Similarly for the manifestation of the spirit a medium is necessary and matter or body serves as the medium even as the inert consonants serve as the medium for the manifestation of consonant vowels. This consonant vowel combinations evolve into sentences and then into a language. Out of the combination of matter and spirit the whole universe has evolved even as the cosmos of the languages has evolved out of vowel consonant combinations.

The nature of the soul and how the combination affects the soul are described by another aphorism (Sutra 10)

மெய்யோ டியையினும் உயிரியல் திரியா

This means, when the spirit joins the body, it does not lose its nature. By their very nature the spirit and the matter are different. The spirit is the activating principle and by its combination the matter changes its nature. What was inert before, becomes now animated but the spirit retains its original status. Both the body and spirit move on together and contribute to the evolution of the spirt and body as a whole Similarly the vowel and the consonant

join, move together and contribute to the evolution of the language.

A third aphorism (Sutra 46) separates Ah (அ) from the rest of the vowels and treats it as the soul of the souls and consonants, which helps them to move on or which serves as the primum mobili. It states:

மெய்யின் இயக்கம் அகரமொடு சிவணும்

The movement of the vowel consonants (matter-spirit) combines with the movement of 'Ah', the primum mobili. One of the great commentators of this ancient grammar, Nachinarkiniar, interprets this as denoting the immanence of God in all objects, static and dynamic, even as 'Ah' is immanent in all vowel-consonant combinations. Let us note the words used in this aphorism. They are அகரமொடு சிவணும், and not உயிரினொடு சிவணும். Ah has been separated from the vowels. It has been treated as the soul of the souls and the soul of the consonants. It is immanent in all vowels and consonant vowel combinations and also transcendent.

This interpretations apart, the vowel and consonant cannot combine themselves. They require an intelligent being to help them to unite and evolve. So also a supreme intelligence has to be inferred to help the matter and spirit to evolve. There is also the word 'Kadavul' (கடவுள்) in Tolkappiam which means the reality which exists beyond, i. e. beyond matter and spirit. 'Kada' (கட) means beyond and 'ul' (உள்) means that which exists. That which exists beyond is the root meaning of the word 'Kadavul'. We have thus the concept of the three fundamental realities, God, Spirit and matter (கடவுள், உயிர், மெய்) which formed the bed rock of Saiva Siddhanta (பதி, பசு, பாசம்) in the most ancient Grammar of the Tamil language.

We now pass on from grammar to ethical literature, the great Tirukural. Its author Tiruvalluvar was not only a great poet and a moralist but also an astute philosopher. His ethics take root from the ever deepening consciousness of the ultimate reality, the first cause. We are on a firm philosophic ground about God, the absolute, the first of the three realities, when we reach the ethics of Tirukural. What was implied in the third of the aphorisms stated before, Tiruvalluvar has interpreted and made explicit in the very first stanza of his Tirukural.

அகர முதல எழுத்தெல்லாம் ஆதி
பகவன் முதற்றே உலகு

'Ah' (அ) is possessed as the first of all the alphabets; so also the world possesses God as its first cause."

Though this stanza seems simple all that it denotes and connotes are far too deep and complex. The simile in this stanza is based on the scientific study of the Phonemic structure of 'Ah' which is also explained in Tolkappiam. It occupies a unique position among the alphabets and its relation with consonants forms the basis of the Siddhantic thought. 'Ah' is by its nature different from the consonants, but when it joins the consonants it be-comes one with them and in action it moves with them together (பொருள் தன்மையால் வேருய், கலப்பில் ஒன்ருய், தொழிற்படுங்கால் உடனுமாய்). We have here Bedha, Abedha, and Bedhabedha relations all in one simile as construed by Saiva Siddhanta. Tiruvalluvar, the great ethical philosopher saw that with the natural and scientific position which 'Ah' occupies in the language, he could fairly prove the existence of God and his relation to the universe. In brief he found that with this single simile of the alphabet 'Ah' அ he could

adduce, cosmological, teleological and ontological proofs of the existence of God.

The exact-wording of this stanza in tamil is too general. It is possible to interpret it as conveying Advaitic, Siddhantic, Visishtadvaitic or Dualistic conception of the ultimate reality. It was not the intention of Thiruvalluvar that he should emphasise any one system of thought which existed during his time. Each system of thought is based on one or other of the aspects of the reality. Whatever might be the philosophic persuasion of the individual it was not the intention of Thiruvalluvar to alter it or to interfere with it in any way. He was mainly interested in making him god-minded or religious as a basic factor for his ethical existence. According to him ethics should take its root in a belief in God or religion and in his very next stanza the second Kural, he emphasises this aspect, by a pertinent question.

கற்றதனூலாய பயன்என்கொல் வாலறிவன்
நற்றாள் தொழாஅர் எனின்.

This means 'what is the use of knowing the truth of His existence or of the absolute reality, unless one worships at His Feet'. Worship is the form in which the finite spirit realises the infinite. In this ever deepening concious-ness of the infinite in the worship, lies morality which transmutes the lower human nature into a higher ethical existence. Thiruvalluar was thus the precursor of the movement of worship, the all consuming Bakti which was to emerge later in the South and which spread over to the other parts of India.

Tiruvalluvar was the first among the philosophers of the world to adduce a linguistc simile to prove the existence of

God and his relation to the world. We have here to take note of a similar utterance by Sri Krishna in chapter 10 of Bagavath Gita அக்ஷராணும் அகாரௌஸ்மி' .... I am 'Ah' among the alphabets. From his concluding utterance மம தேஜோம்ச சம்பவம் .... we have to interpret that God Krishna manifested himself as 'Ah' or that 'Ah' formed a part of his Thejas Valluvar used 'Ah' 'அ' only as an analogy to prove the existence of God, the evolution of the phenomenal world and His relation to it. He did not use it to denote its identity with the Almighty at all. If I may refer to the later Siddhantic thought which considered Nada, Sabda or alphabetic sounds as matter pure (Suddha Maya) Though of a pure kind they formed a different and distinct entity which evolved with the help of the Supreme as an efficient cause. It was matter, after all, though pure and fine and cannot aspire to be a God or form a part of Him or His Thejas. Thus the purpose for which Sri Krishna used 'Ah' and that for which Tiruvalluvar used it here are poles apart. The philosophic position of 'Ah' in the conception of each of these authors was thus basically different.

You are well aware that any proof that could be adduced to prove a metaphysical reality which is beyond sense perception and beyond description in words, cannot be a proof in its scientific sence. But to a person rationally and spiritually, minded, it furnishes a fair means of inference of the existence of the reality and its relation to the cosmos. This alpha principle was no doubt implied in the aphorism of Tolkappiar but no one had explained this as Tiruvalluvar has done here. Thiruvalluvar's exposition of this ancient alpha principle met with tremendous success. In the centuries that followed philosophers of Saiva Siddhanta, preachers of religion and Saints used this simile with great success to prove the various aspects of the unseen reality. I shall cite

a few instances to show the important position this linguistic simile and the alpha principle of Tolkappiam occupied in the philosophy and religion of the land.

From implied philosophy in grammar and explicit basis of ethics in Tirukural we now pass on to the philosophy proper.

Sri Meikandar, the young sage, who was the first to codify and systematise the philosophy of Saiva Siddhanta in the Tamil land, uses this simile in its negative aspect. He states, that no alphabet could come into existence if there was no 'Ah'; similarly nothing in the phenomenal world could have existence if there was no God.

'அக்கரங்கள் இன்ரும் அகர உயிர் இன்றேல்'

Arul Nandhi Sivachariar who succeeded Meikandar uses this simile to prove that God pervades throughout the phenomenal world.

'அக்கரங்கள் தோறும் சென்றிடும் அகரம்போல
நின்றனன் சிவனும் சேர்ந்தே'

Even as 'Ah' gets into and is immanent in each of the alphabets Siva joins and stands with the world.

Another Siddhanta philosopher Manavasakam Kadanthar uses this alpha principle to explain that God is the soul of all souls even as 'Ah' is the soul of all the aksharas, in his poem called 'Unmai Vilakkam' (உண்மை விளக்கம்) The exposition of truth'.

அக்கரங்கட்கெல்லாம் அகர உயிர் நின்ருற்போல்
மிக்க உயிர்க்குயிராய் மேவிஞேம் - எக்கண்ணும்
நில்லா இடத்துயிர்க்கு நில்லா அறிவென்று
நல்லாகமம் ஓதும் நாடு — உண்மை விளக்கம் - 29.

Unless 'Ah' joins, the alphabets are incapable of denoting anything or containing anything which purports to be knowledge. Similarly, unless God stands with the soul, the soul cannot have knowledge of anything, say the Agamas.

Umapathi Sivachariar, another Saiva Siddhanta philosopher of great repute, has also used this alpha principle to illustrate the immanence of God. In his Tiru Arul Payan (திருவருட் பயன்). (... ...) He States:

'அகர உயிர் போல் அறிவாகி எங்கும்
நிகரில் இறைநிற்கும் நிறைந்து'

The supreme Being who is without a compeer, enters and fills every object in the world as knowledge supreme, even as 'Ah' (அ) enters into all other alphabets.

Four main Santhanachariars or great philosophers of Saiva Siddhanth have thus utilised the alpha principle to prove the existence of the ultimate reality and its relation to the world. In addition to these philosophers, the Samayachariars, Appar, Sambandar and Sundarar have also used this eternal alpha principle to explain the existence of God and his relatino to the world.

ஆனத்து முன் எழுத்தாய் நின்றான் போலும் -அப்பர்ஆரூர் 7.
அகர முதலானை அணி ஆப்பனூரானை -சம்பந்தர்ஆப்ப 5.
அகரம் முதலின் எழுத்தாகி நின்றாய் -சுந்தரர் அரத். 7.

These instances will amply prove the tremendous influence this alpha principle of grammar had upon the philosophy and religion of the land. We have thus an unbroken line of thought right down from Tolkappiam based on the alpha

principle and vowel consonant-combination which goes to prove that the belief in the Triple realities God soul and matter and the relation between the God and the world is as old as Tolkappiam itself and thus the basic tenets of Saiva Siddhanta are as indigenous as the language itself. Apart from these philosophic principles underlying the conception and classification of the alphabets, there is a remarkable affinity between the grammatical principles and the principles of philosophy. The genuine grammatical generalizations made by Tolkappiar, based on accurate and systematic study of the words and their behaviour, almost resemble the philosophic principles, carefully formulated by a philosopher, after a scientific scrutiny of the facts of the phenomenal world.

You are all aware that Saiva Siddhanta is a pluralistic realism, a realism which takes into account the phenomenal world as real. The very first aphorism of Sivagnana Boddham starts with a generalization of He, She and It as constituting the world.

''அவன் அவள் அது எனும் அவை'' (சிவஞானபோதம்)
''ஒருவனேடொருத்தி ஒன்றென்று உரைத்திடும் உலகம்
எல்லாம்'' — (சிவஞான சித்தியார்)

Tolkappiar also begins the word formation (கிளவியாக்கம்) with a generalization relating to He, She and It. He and She forming a higher category (உயர்திணை) and the neuter It (அது) as forming the other category (அஃறிணை).

''உயர்திணை என்மனர் மக்கள் சுட்டே
அஃறிணை என்மனர் அவரல பிறவே''.

These two categories, subdivided into He, She and It, are the same as was adopted by Sivagnana Bodham. He, She and It, their interrelation, their action and interaction constitute the

phenomenal world. The words representing He, She and It their, relations and inter-relations, as indicated in the case endings, prefixes, suffixes, prepositions, participles and their actions as denoted by the verbs and their conjugations, constitute the language. The noun in Tamil is called பெயர் which denotes an individual or an object. The verb in Tamil is called வினை. which means Karma. The Tamil word denoting the philosophic concept of Karma and the grammatical concept of a verb is one and the same word வினை. The identity between the grammatical concept of verb and the concept of Karma in philosophy is thus established beyond doubt. This will be further confirmed by the two instances which I shall presently cite in which the grammatical formulas of Tolkappiar illustrate and explain the philosophic principles of Arul Nandhi Sivachariar. In his Sivagnana Siddhi stanza 111, this author formulates how through the grace of the Lord an individual is impelled into action or Karma and how he acquires the fruits there-of.

He gives eight instrumentalities through which the actions are acquired and their fruits are attained. This exactly coincides with the eight instrumentalities through which a noun acquires actions and their fruits which Tolkappiam formulates.

வினையே செய்வது செயப்படு பொருளே
நிலனே காலம் கருவி என்று
இன்னதற் கிதுபயன் ஆக என்னும்
அன்ன மரபின் இரண்டொடும் தொகைஇ
ஆயெட் டென்ப தொழில்முதல் நிலையே.

— வேற்றுமை மயங்கியல் - 113.

Marai Gnana Desikar, one of the six classical commentators of Sivagnana Siddhiar uses each and every one of the

words in this formula of Tolkappiar, in the very order in which they are used in Tolkappiam, to illustrate and explain the philosophic formula cited just before. Let us also note how he explains it.

வினை ஆன்மாக்கள் செய்யும் தொழில், செய்பவன் ஆன்மா, செயப்படுபொருள் இருவினை, நிலன் அவ்வான்மாக்கள் இருக்கும் புவனம், காலம் முக்காலங்களையும் உண்டாக்கும் காலதத்துவம் கருவி முப்பத்தாறு தத்துவம், இன்னதற்கு என்பது இருவினைப் பயன்களைப் புசிக்கவேண்டிய காரணம், பயன் என்பது சுகதுக்கங் களைப் புசித்துத் தொலைந்தபின் கன்மக்ஷயம் பிறந்து மோட்சம் அடைகை என அறிக.

This formulation by Tolkappiar further serves to explain Sivagnana Bodham 2, stanza (venba) 6, dealing with the same principle.

> ''அவ்வினையைச் செய்வதனில் அவ்வினைஞர் தாம்சென்றங்கு
> அவ்வினையைக் காந்த பசாசம்போல் - அவ்வினையைப்
> பேராமல் ஊட்டும் பிரானின் நுகராரேல்
> ஆர்தாம் அறிந்தணைப்பா ராங்கு.''

I shall cite another instance in which a formula from this ancient grammar has been cited by this great commentator as an authority for the concept of time or Kala Tattva in Siddhanta. One of the puzzling problems in philosophy is that which relates to time. It was in the 5th century B.C. that Parmanides of Elea, started the puzzle relating to time. Zeno of Elea gave it a clever twist and made it a whirlpool by his famous paradox of the race between the tortoise and the swift-footed Achilles who can never, according to him, catch up with the tortoise and that of the moving arrow which never moves at all. This knotty problem was discussed by many ancient and mediaeval philosophers and the discussions have been continued during this modern age as well.

Great thinkers, to mention only a few of them, Mctaggart, Bertrand Russell and Einstein have contributed their thoughts to the solution of this problem. But no solution has yet been in sight; on the other hand the problem has become more and more complicated due to the complexity of thoughts bestowed upon it throughout these ages by great thinkers.

Indian philosophers have also thought about this problem. Sri Sankara's advaitic view of time may be briefly summarised in the words of Dr. T. M. P. Mahadevan one of the great exponents of Advaita in modern times According to him, 'time' is a "Perpetual puzzle" "like maya indeterminable". The Siddhantins do not take it as a puzzle or as 'maya'. They take a realistic and scientific view of time. They recognise it as an auxiliary principle. They keep the reality out of its reach and out of its contamination. This phenomenal world has been helped by His Grace to emerge in time. Stanza 29 of the Sivagnana Siddhiyar meets the objection that if the origin, growth and destruction of the phenomenal world came about in time, why not time itself be regarded as God ? Siddhantin answers that time is unintelligent but every phenomenon occurs in time and time plays a vital part in the phenomenal world. It is however an auxiliary cause. In explaining this stanza Maraignana Desikar cites as authority or Pramana, the Agamas, Paramatha Nirakaranam, Karanagamam, and Paushkaram and quotes as an additional authority the following formula from Tolkappiam.

> ''இறப்பே நிகழ்வே எதிர தென்னும்
> திறத்தியல் மருங்கில் தெரிந்தனர் உணரப்
> பொருணிகழ் வுரைப்பது காலம் ஆகும்''
>
> - தொல், செய்யுளியல் 194.

The Tolkappia Sutram means time is that, which by its division as past, present and future and the natural relative position of these, makes the knower understand, that which is indicated by the motion or change of objects. This view of time almost coincides with that of Mctaggart. According to him there is no perception of time without the distinction of past, present and future. This is emphasised by the statement of Tolkappiar இறப்பே நிகழ்வே எதிரதென்னும் திறத்து .... He holds further that this past, present and future are only relations (திறத்தியல் மருங்கின்) According to him they do not belong to time per se but only in relation to the knowing subject. (தெரிந்தனர் உணர ....) Thus all the aspects urged by the Professor are not only embodied in the formula of the grammarian but extend even beyond, to motion (பொருள் நிகழ்வு). There may be the knower, there may be the division of past, present and future, in addition there must be something moving with reference to which the time is to be reckoned. Time has to follow motion or change, if it is to be understood by the knower. If there is no motion there can be no time. Motion and time are relative to each other. Time begins when motion begins and should end when the motion ends. These are the implications of the statement (பொருள் நிகழ் உரைப்பது காலமாகும்). Tolkappiar's view of time is thus almost modern.

The grammarians, formula of time thus comprises perceptual time. Conceptual time and time in philosophy in the modern sense. Perceptual time relates to the flow of time for any single percipient. It is connected with the knower and his knowledge. When the knower forgets or disappears, the time also goes out of existence. The conceptual time is the time of theoritical dynamics and of abstract ideas to study change and motion. Philosophic time is the concept of the philosopher, a metaphysical principle similar to the concept of the origin of the phenomenal world with time.

It is to illustrate this origin of the world with time, Maraignana Desikar has quoted the grammatical formula. St. Augustine stated that "time itself was created along with the world of moving things by which its duration is measured so that there could be no lapse of unoccupied time before the creation, there being in eternity neither before nor after". Plato says in the Timaeus "Time then was with the heavens". The origin of the world with time has been well argued by Mr. M. M. Sharif, formerly Provost and vice-chancellor Aligarh University. He states: .... Time of movement (காலம்) has its meaning only in relation to the limit of that movement (பொருள் நிகழ்வு ....) and no existence (of time) without reference to it. Just as a body has no outside beyond its outer limits, similarly time, has no limits beyond the point where it begins and the point where it ends. (This is what is implied in the statement of Tolkappiar). Every timed object has its own time, its own beginning and end, and time without relation to these limits has no meaning. The beginning of the world has meaning but to speak of what was before the beginning of the world is to talk nonsense. Before its beginning, (there was only the timeless the God). The world was not and what was not could not be said to be in time".

These amount to an expansion of the thought contained in the words பொருள் நிகழ்வுரைப்பது காலமாகும், as already explained. The time begins where the movement or change (பொருள் நிகழ்வு) originates; it ends where பொருள் நிகழ்வு stops. The Siddhantin holds that the world emerges with time as an auxiliary cause, grows or exists in time and disappears in time. It is to illustrate this philosophic principle, the great commentator has brought in this grammatical formula. No better authority could be thought of to illustrate the Siddhantic conception of Kala Tattva or time principle in philosophy than this time formula of Tolkappiar.

We have so far seen that an indubitable and intimate relation exists between the grammar of the language of their people and their philosophy. We have also seen that this relation existed not only in the case of sanskrit but also in the case of Tamil. The relations in these two cases though philosophical is not identical. Each followed its own indigenous line of thought which differed from the other. Marai Gnana Desikar cites the most ancient extant Tamil grammar, Tolkappiam, as Pramana Sastra, scriptural authority. His great commentary is one of the six classical commentaries on which the endowment lectures are to be based.

The Tamil land should be grateful to Maraignana Desikar for having brought out the philosophic basis of the ancient Tamil grammar. This has enabled Tolkappiar to take his place among the philosophers of the land and to take his rank among the great thinkers of the world. This now completes the examples by which I wished to illustrate that Saiva Siddhanta doctrines are indigenous and are based on the very structure of the language. This could, ofcourse, be further exemplified by many more instances I have marshalled enough materials already to prove my standpoint and it seems needless to array any more.

The great antiquity

This structure of a language on philosophic basis is itself a sure indication of the high level of thought and mental culture of the people even at the time when the grammar of this language was in the making. It is however not quite easy to fix the period in history in which this grammatical structure took shape. The chronology of the ancient Tamil literature and its ancient grammar is in a flux. The age of Tolkappiam is much in dispute. Some assign it to the 3rd century B.C. and some to the 5th

century B.C. The age of Tolkappiam does not however seem to matter much in this connection. The concepts, classifications and formulas we have been discussing, were not newly introduced into the Tamil Grammar by Tolkappiar. Like the seers of upanishads, Tolkappiar collected what was in use in the land. The preface to Tolkappiam, written by Panambaran, a co-student of Tolkappiar, as the tradition would have it, makes this point clear. According to this preface, Tolkappiar travelled the length and breadth of the Tamil country, collected the various formulas and classifications of alphabets and words; made an empirical study, compared them with the Tamil grammars which then existed and codified them as the ancient grammar we now have. He is honest and frank to admit they are not his but were those in use in his time. To cite an instance; he states, உயிரென மொழிப which means: The scholars had stated that the vowels were the souls. These classifications were in use long before Tolkappiar, and as such, the date of Tolkappiam is not of much use to us in fixing the period of the structure of the language. The language, as can be seen from the grammar, had already attained a high perfection which could not have been achived in a few centuries. At least a thousand years should have elapsed to bestow a high perfection as is seen in Tolkappiam on a spoken language.

The Archaeological remains at Mohenjo Dharo and Harappa had proved that worship of Siva was in vogue as far back as 5000 B.C. and a language similar to Tamil was then in use.

Sir John Marshall in his preface to Mohenjo Daro and the Indian civilization says: "Among the many revelations that Mohenjo Daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that

Saivism has a history going back to chalcolithic age or even further still, and it thus takes its place as the most ancient faith in this world." In his introduction to the outlines of Indian philosophy Prof. Hiriyanna observes regarding the very early Indian thought "underlying this varied development there are two divergent currents clearly discernible one having its source in Vedas and the other independent of it''. In these circumstances we will not be far from the truth if we hold that the classification of the alphabets as souls and bodies, and the belief in the triple realities God, Soul and Matter should have begun somewhere in the prehistoric past atleast as ancient as the Vedas, but independent of them. With the dearth of materials which face us we can fix nothing more definite at this stage.

Contact with other systems of thought

This belief in the triple realities God, Soul and Matter is still a living faith in South India and forms the bed-rock on which the grand edifice of Saiva Siddhanta metaphysics, philosophy, and religion has been built up. In its long history as a living faith from prehistoric times, it has come in contact with many a faith, many a system of thought and many a culture. It has no doubt absorbed what was best in other cultures and has also contributed what was best in it to other cultures. Two of those cultures which left their indelible marks on Saiva Siddhanta are the Agamic culture and the Vedantic culture. Of these two, the researches so far made have disclosed that the contact with Agmic culture was earlier than the contact with the Vedanta. The date of the Agamas are not known. The second pada of the second chapter of the Vedanta Sutra raises the question of the validity of the Agamas. It is clear therefore that the influence of the Agamas at the time of the Vedanta Sutra was a force to be reckoned with and as such the question of its validity was

taken up in the Vedanta Sutra. Scholars have pointed out that there is similarity of thought in certain aspects between Svetasvatara Upanishad and Saiva Siddhanta. Brahma Sutra of Badarayana does not make mention of this upanishad though it alludes to other earlier upanishads. This upanishad is not only acquainted with Agamic thought but according to Dr. S. Radhakrishna, it shows in many passages its acquaintance with the technical terms of other schools of thought and mentions many of their prominent doctrines. This upanishad should have naturally risen later than Agamas and Brahma Sutra. Agamas preceded the Vedanta Sutra is thus certain.

The Agamas had contributed much to Saiva Siddhanta. The rituals of worship now followed in Siva Temple in South India are all based on the Kriyapada of the Agamas. The temple and image worship are foreign to Vedic culture. Vedic scholars hold that it is noteworthy that no reference to images or temples occurs in Vedas. A solitary instance Deva mana occuring in R. V. 4—24—10 is interpreted as a building of God, but some interpret it differently. R.V. 4.24.10 (and perhaps) also 8.1.5. seems to refer to some sort of fetishistic image of India which could be sold or hired. Admittedly the temple and the image worship are pre-vedic cults. It is now for research to decide whether these cults were introduced by Sanskrit or whether these cults prevalent in the Land were systematised and embodied in Sanskrit as a result of the Synthetic Indian culture which was then in the making for adoption throughout India.

The gnanapada of the Agamas had contributed many of their philosophic phrases and philosophic concepts to the growth of Saiva Siddhanta. According to the tradition prevalent in the country, Sanath kumara and other sages requested Lord Siva for a clarification of the eternal truths contained in the Vedas in response to which the Lord gave

out Agamic truths of gnanaPada. It may be discerned from this tradition, that Agamas arose as a result of the synthetic culture which had then taken shape combining the Vedic and the non–Vedic cultures together. Historical research places Agamas prior to Svetasvatara upanishad. A synthesis of the Vedic culture, upanishad teachings, Agamic truths and also of other non-vedic cults were evidently taking shape at the time of the Svetasvatara upanishad.

Whether the entire system of philosophy of Saiva Siddhanta was borrowed from Agamas or whether the Agamas helped the growth of an indigenous system of thought is now for the investigation of the Scholars. We have now seen that the belief in triple reality common to both Agama and Saiva Siddhanta is expressed in Tolkappiam in words of pristine purity which does not admit of any alien influence. Whether the ancient thought of the land was embodied in Agamic form in Sanskrit to meet the Vedantic thought of the Aryans, is also a moot point for consideration by research scholars.

The fact that the Agamic thoughts are in Sanskrit, cannot prove that the thoughts were not indigenous. Sanskrit, the great cultural language of India, was the lingua franca of the Intellectuals of India. It was not the language of any one class of people. It was the common language of the intellectuals. It was a synthetic language. As its very name indicates it was a language well made, to the making up of which, many languages of India contributed their words. Modern research has shown that it contains many loan words belonging to different parts of India, though the Vedic language had formed its base. Scholars have also found the Dravidian influence, not only in its vocabulary but also in its grammatical structure.

Anything worthy to be known throughout India at a cultural or intellectual level was written in Sanskrit; not by any writ or ordinance or enactment but by common consent. That is how Sri Sankara whose mother tongue was Tamil - (Malayalam had not by then come into existence-) wrote in Sanskrit his famous Bashyam of Brahma Sutra, and Sri Ramanuja, the great Tamilian, wrote his Sri Bashya in Sanskrit. It was the Tamilian thought of the Alwars he put forth as the valid and correct interpretation of the Brahma Sutras. These commentaries were read throughout India and commented on as they were written in the Lingua franca, the Sanskrit. The fact that the Agamas were in Sanskrit need not therefore stand in the way of recognising an indigenous school of thought, as there was no other means of an indigenous thought being made known throughout India, except through Sanskrit. Since we are able to trace the original of the Agamic thought in Tolkappiam in its pristine purity, this now opens up an extensive field for investigation by philosophers and scholars of research.

The contact with Vedic thought was quite fruitful indeed and it enriched Saiva Siddhanta greatly. We find many similarities between the upanishadic thoughts and Saiva Siddhanta. Logical systems adopted by the Vedic schools greatly enriched by the logic of the Jains and Buddhists in their turn enriched the system of thought in Saiva Siddhanta. The Siddhantins handled this weapon of logic with remarkable dexterity and originality, with the result that they have been able to pay their opponents in their own coins and have outwitted them to a certain extent as is borne out by the Alavai Ilakkanam of Sivagnana Siddhiar. Kashmir Saivism repudiated the authority of the Vedas but the Saivism of the Tamil Land accepted the authority of the Vedas but opposed tooth and nail the advita of Sankara. As Sri Ramanuja read the thoughts of the Vaishnava Alwars into Brahma

Sutras, and gave an interpretation different from that of Sankara, so also the Siddhantins read the thought of the Saiva Saints and sages into the philosophy of Advaitha and arrived at an interpretation different from that of Sankara and Ramanuja. They claimed that they have got the ghee out of the milk of the Vedas and designated their conclusion as Suddha or pure Advaita.

Conclusion

By the contact with the Vedic thought the Siddantins were able to appreciate their own thoughts better and were able to perceive the spiritual unity underlying the various schools of thought and the Indian culture. This irresistible oneness underlying the great diversity of thought broadened their outlook. Any progress or growth had thereafter to take root in this fertile field of all pervading unity or had to rise in relation to it in a common synthesis. It is to promote this Unity, the Saint Kumara Guruparar established even during the time of the Mogals, his asramam at this Banaras, the spiritual centre of India, uniting the north and the south aiming at a grand synthesis of the varying schools of thought. His illustrious successor Arul Nandhi Tambiran Swamiji has revived this ancient outlook and instituted a chair for Siddhanta at the Banaras University and has also endowed these lectures.

The comparative and enlightened appreciation of his own system of thought and the unity of spiritual culture felt by the Siddhantin as a result of this contact, cannot be better expressed than by the few lines in the Pandara Mummanikovai of the Saint, Seer, Philosopher and poet, the great Kumara Guruparar himself. These lines of his have been

of repeated before you by many a lecturer who had preceded me. As precious gems set in a rare but in a firm setting these can bear any number of wear and tear and withstand any number of exposition. Each exposition has added some brilliance to their lustre. Let me again quote them here.

"It is given to a very few indeed to enjoy the ambrosial essence of Saiva Siddhanta of the delicious juice of the rare fruit of Vedanta, fully ripe, shining bright, at the top of the tree of Vedas". The unifying outlook of the Saint may be discerned even on the surface of the lines which connect the tree, the fruit, the juice and the essence into a united whole. There can be no fruit without a tree, no juice without a fruit, and no essence without the juice. The tree is of no value which does not yield a fruit, a fruit is of no value which does not yield a juice, and a juice is of no real value which does not yield an essence which can be pleasured forever. What is described by the poet is not a mere aggregation or causal relation but an inherent unity of interrelation, complex in character with all the differences within. In addition to the complex unity in variety and diversity there is also the vital indispensability of each for the other. There are thus the twin threads of unity and indispensability which bind the various schools of thought and varied Indian cultures together. One of them cannot be appreciated and evaluated correctly without the other. With the vigil of a saint, the saint Kumaraguruparar guards the greatness of the thought of his land; with the vision of a seer, he sees the unity underlying the diversity of Indian thought and the indispensability of one for the other; with the precision of a philosopher and the vivid imagination of a poet, he draws in bold lines the unified image of a tree, and fruit, juice and essence.

May the same strength of conviction, the same breadth of vision and the profound taste of the ambrosiac sweetness become the common possession of one and all–not of the few only-through these lectures, which the illustrious and enlightened successor of the great Saint has instituted under Divine guidance.

நமச்சிவாய வாழ்க: நாதன்தாள் வாழ்க.

Om Shanti. Shanti. Shanti.

SAIVA SIDDHANTA AND EVOLUTIONISM

LECTURE-II

What is the place of Saiva Siddhanta among the various systems of Indian thought? This is exactly the question which Arulnandi Sivacharyar seeks to answer in his monumental work Sivagnana Siddhiar. The sum and substance of this great work will form the answer to this question. Arulnandi Sivacharyar was the first among the Siddhanta philosophers who felt the necessity to interrelate the principles of Saiva Siddhanta with those of the other schools of Indian thought, so that the value of Saiva Siddhanta may be correctly appraised and its unique nature well comprehended. Sivagnana Swami, the author of Maha Bashya, no doubt sees in the statements of Meikanda Deva, contained in the Athikaranams and Varthikams, an allusion to the other schools of thought, but the author himself has not referred to the other schools of thought specifically, though they may be implied in them. It is Arul Nandi Sivacharyar who for the first time makes out 'Parapakkam', – the alien systems. He had taken great pains to study all the fourteen other systems of Indian thought which were prevalent during his time. He had incorporated in his work the essential features of these systems and had tried to meet their arguments. Whenever he explains an important tenet of Saiva Siddhanta, he never fails to state the objections of other schools and to meet those objections. It may be that he has not succeeded in refuting or discrediting the other systems of thought, according to modern standards; but all the same, the fact remains that the great author considered that any scholar

who studies Siddhanta should know the other systems of thought as well and then alone he would be in a position to appreciate the greatness of Siddhanta.

I should like to stress this point further. The great author has not added as an appendix to his work the principles of the alien systems (பரபக்கம்) which do not accord with Siddhanta. He has relegated the doctrines of Siddhanta (சுபக்கம்) to the second part. His intention and the importance he attached to the study of other systems will be quite apparent. Siddhanta cannot be correctly judged unless the arguments of the other systems which differ from it are first heard, studied and analysed. He has fully realized that all these Indian systems of thought are so interrelated in some way or other, and the knowledge of one is necessary for the correct knowledge of the other. The importance of Saiva Siddhanta, its unique or special nature can be well realized only by a comparative study of those systems or rival schools of thought. He therefore takes the student to the ancient mansion of Saiva Siddhanta through the corridors of the fourteen systems which existed during his time, pointing out all along the way, the faulty constructions wherever they are found.

This difficulty of understanding Saiva Siddhanta without understanding the other systems of Indian thought which was felt at the time of Arulnandi Sivacharyar had increased all the more at the present time. We are no longer surrounded by these fourteen systems alone; we are now in the midst of many other systems of world thought. The world is becoming one and it has already become one intellectually though not in other respects. Rationalism, Empiricism, Idealism, Evolutionism, Realism, Pragmatism, Marxism, Logical positivism, Existentialism, Sufism, Confucianism, Tao-ism, Shintoism and many other 'isms' stare a

modern scholar in his face. Even as Arulnandi Sivacharyar brought Saiva-Siddhanta in line with the other systems of Indian thought then known, it has now to be brought in line atleast with some of the important aspects of modern thought if the greatness of Siddhanta is to be understood by the modern world. Because this has not been done, Saiva Siddhanta is not understood outside the Tamil land or is not even known to exist at all. It is no doubt true that the great munificence of Srilasri Kasivasi Arulnandi Thambiram Swamiji in instituting a chair for Siddhanta in the Benaras University and in endowing these lectures, had done significant service to Siddhanta. Saiva Siddhanta is now understood and appreciated in the University circles of Allahabad and Benaras. But the general intelligentsia of North India are not even aware that there exists a system of Philosophy known as Saiva Siddhanta in South India.

As a result of the world view that is shaping itself, there is a tendency now, to respect and to have regard for every people inhabiting the world. There is also an eagerness to know every system of thought that has grown among them and to give them due recognition. The days of Satha Dhushani and Satha bushani are gone for ever. No longer the tornado. (Chandamarutham) of a Somasundara Nayagar can blow down the opponent and no coaxing eloquence could any longer inveigle the intellectuals. The special training in argumentation with the sole purpose of defeating the opponent will no longer be of any avail. An equality of treatment or an impartial outlook, that each system of philosophy should have its due place in the world thought on its intrinsic merits, is coming into vogue to work out a larger synthesis of spiritual oneness. Siddhanta has now to claim its place or to prove its worth in the sphere of world thought. Its unique approach to the problem of the world and that of the reality, had now to be made known to the modern audience

and the modern world at large, if Siddhanta is to command their admiration.

One great difficulty in this respect is that Siddhanta abounds in abstract thoughts, abstruse aphorisms and technical terms. Some of these are peculiar to Siddhanta and are not found in the Vedantic thought with which the modern world is familiar. The observation of Whitehead that "a civilization which cannot burst through its current abstractions is doomed to sterility after a very limited period of progress" is more true of the civllization based on Siddhanta philosophy than of any other.

The prime need of the hour is to explain in relation to modern thought the principles of Saiva Siddhanta and the hoary wisdom enshrined in Sivagnana Botham and Sivagnana Siddhiar. It is not easy to convert sterility into fertility or to inter-relate the principles of Siddhanta with the world thought so as to make them appeal to the modern audience. A necessity similar to that which arose at the time of Arulnandi Sivacharyar to interlink the principles of Saiva Siddhanta with the other systems of Indian thought, had now risen to interlink the principles of Saiva Siddhanta with the world thought.

There is yet another reason for connecting Saiva Siddhanta with the modern thought. We are living in an age which is predominently an age of science. Scienee has unleashed forces which were not dreamt of before forces, which are capable of incalculable harm as well as immeasurable good. It has opened up long and new vistas, whose utmost limit the human eye could not span. The history of its achievements reads almost like the pages of a fiction. Its conquest of nature, the land, the sea and the air is bewildering. Its new discoveries, flight into space, cosmonauts and attempts

to reach the other planets are unprecedented in history. These have thrilled the public mind and have dazzled their sight. The spirit of the age has become more scientific than philosophic. This spirit has forced the younger generation, especially the students, to a sceptic attitude towards philosophy. Increased mass of knowledge is heaped in their brains by science every day which they could not analyse or discriminate. Free thought has become the order of the day. Philosophy is considered obscure if not absurd. It is mocked at as antiquated. The number of students who take up philosophy in colleges and Universites is dwindling year by year. Intrepreting philosophy in relation to Science and establishing its supremacy may help philosophy regain her throne which science had usurped.

There is no antogonism between science and Siddhanta. Siddhanta stands abreast with science and does not feel timid in its presence or evade it. Siddhanta could therefore be explained in relation to modern Science according to the spirit of the age.

On the basis of the manifested physical realities of the world Siddhanta has built up its philosophy of realism. Science also base its conclusions on the physical realities of the world. Science and Siddhanta have thus a common basis from which each draws its respective conclusions. Though they both stand on a common basis their frontiers are different but lie contiguous to each other. Where science leaves off, Siddhanta takes up. There is certain limit beyond which science cannot proceed. When it has reached that limit, philosophy or metaphysics has to take up its place. It was Compte who said that it is the function of science to discover and formulate the laws underlying the physical realities and that of philosophy is to interpret them or to discover the universal principles underlying them. The

philosophy of Saiva Siddhanta had eminently fulfilled this function to an admirable extent. Siddhanta thus effects a synthesis between Science and philosophy.

It is stated that Newton exclaimed, "save me from metaphysics". The fact is that his discoveries were almost taking him to the frontiers of metaphysics. It is no longer possible to save Newton or the scientists who succeeded him, from metaphysics. Science has advanced by leaps and bounds. In the words of Bernard shaw the universe of Isaac Newton which has been the citadel of modern civilization for three hundred years has crumbled like the walls of Jerico before the criticism of Einstein. The theories of Einstein and the modern developments of science based on his calculations and discoveries had planted science more firmly into the region of metaphysics and the modern trend in world thought is to interpret the conclusions of scienec in terms of metaphysics which has considerably influenced the modern trends in philosophy. Long long before science was born, Saiva Siddhanta by a rare intuitive insight or divine revelation, had formulated certain metaphysical truths which amount to a metaphysical interpretation of truths underlying the ultimate physical realities which modern science by careful experiment and observations has arrived at to day and on this metaphysical basis has constructed its robust philosophy. Explaining Saiva Siddhanta in relation to modern science and modern thought will therefore explain the unique approach of Saiva Siddhanta to the problem of the world and that of the ultimate reality. It will also help Siddhanta to enter the forum of the world thought. In addition, it will be quite in keeping with the modern trends in world thought and will meet the imperative necessity of interpreting science in terms of metaphysics or philosophy.

I have therefore chosen this year to explain before you the principles of Saiva Siddhanta based on a study of

Sivagnana Siddhiar and its commentaries in relation to modern science. I shall first deal with the philosophy of Evolution or evolutionism in Saiva Siddhanta.

Evolutionism in Saiva Siddhanta

The problem of emergence of this world and the appearance of life therein has engaged the attention of mankind, philosophers, scientists and others, all over the world, from time immemorial. Greatest thinkers of the world like Plato and Aristotle among the ancients, Darwin, Herbert Spencer, Henri Bergson, Lloyd Morgan and Whitehead among the moderns, and a host of many more have bestowed their careful thoughts to this problem. Saiva Siddhanta has also its contribution to make to this world thought. We shall first analyse and note the theory of evolution according to Saiva Siddhanta, see what the other systems of Indian thought have to say about it and lastly interrelate these thoughts with the conclusions of modern science and modern philosophy of Evolutionism.

Let us hear what Sri Meikanda Devar says about this problem. The very first sutram of his Sivagnana Bodham deals with this problem. In fact, the metaphysics & philosophy start here. It says:

அவன் அவள் அது எனும் அவை மூவினைமையின்
தோற்றிய திதியே ஒடுங்கி மலத்துளதாம்
அந்தம் ஆதி என்மனார் புலவர்.

The aphorism (sutram) is brief and terse. The theory and philosophy of Evolutionism, cosmology and the three realities of Saiva Siddhanta பதி, பசு, பாசம் are compressed into these three lines. Every word and the very arrangements of words therein contain deep thoughts and meanings. Commentators

had written pages after pages of commentaries on these lines. They differ among themselves on Vital points of Siddhantic principles. It is also not easy to bring out the entire meaning and the full implications in a translation. The main thoughts conveyed in this aphorism may, however, be rendered into English as below.

The primordial entities the soul (life potential) and Malam (substance potential) appear or exist to be spoken as He, She and It (அவன் அவள் அது எனும் அவை) Because the three inherent abstract activating forces Maya, Anava and Karma emanating potentials lay inert in those primordial entities (மூவினைமையின்) unable to manifest themselves, the appearance and existence of He, She and it, are nothing but those caused (தோற்றிய திதியே) by an efficient cause. When dissolved, they stay in Malam (ஒடுங்கி மலத்துளதாம்). The end the beginning (அந்தம் ஆதி) thus say the philosophers (என்மனார்புலவர்)

This interpretation is not quite the same as those current. It is therefore necessary that I should give my reasons for the difference and explain my interpretation in full. To undertake this work now will take your patience to the utmost. I shall do this in an appendix if and when the lectures are printed. The approach of Meikandar to this subject is unique. The world is not created as maya or illusion or anirvasaniyam. It is taken as real and the arguments of the author arise on the basis that it is real. The very method of approach is worth studying as it will be conducive to our understanding well the author and the inner contents of his aphorism.

Here we find prima facie a biological and scientific approach to the problem, please note, the basis for science and Siddhanta is the same here and it is the basis of an

empirical study of the phenomenal world. There is analysis and classification combined with metaphysical and philosophic generalization. The confusing mass of natural factors of the phenomenal world, numerous and varied, has been reduced to three ultimate and basic factors and is classified as He; She and It.

There is a peculiarity about this classification itself which we have to take note of. The author has not classified them as Jiva and AJiva or Chetana and Achetana or Chara and Achara or Rupa and Arupa as other systems of Indian thought had done. This division is also not into two categories as in other systems. Here we find the classification or divisions into three, which is not found in any other system of Indian or world thought.

His classification is also not similar to the classification as matter and spirit adopted by the western philosophers, nor is it a classification as the organic and the inorganic, adopted by the scientists. The organic is considered as that which has an organism, a system of unity of parts in a purposive and structural whole. Modern science has proved that this classification is wrong and misconceived. The classification of Meikandar does not stress the organismic aspect in the universe as a main factor. He stresses the creative aspect forces of differenciation and unification underlying the nature of things, the positive and negative the male & female aspects in nature as more vital for the evolution than the organismic aspects of, the constituents of the world. It is the primordial urge towards differentiation and unification which form the aim of the creative process. This is evident from the fact that the author uses demonstrative sex pronouns அவன் அவள், instead of denoting them by a common noun as mankind or human beings. The peculiar wording in this aphorism, the position of words and their grammatical relations, convey far

deeper and greater meanings than what is apparent on the face of this aphorism. This is, however, not the proper place for getting into those intricate meanings and imports. The very beginning of the aphorism stresses inert force differentiation and unification otherwise called the inherent forces of activation counted more in the evolution of the world than the organismic or other aspects. It is therefore proper and scientific to classify the natural factors of this phenomenal world on this basis. This is thus a contribution which the author had made to the scientific as well as metaphysical world thought, even as early as the 12th century A.D.

Modern science is also gradually coming round to this view. The division into organic and inorganic has vanished and the 20th century science has come to realize that there is a continuous process " the being and the becoming " of evolution from the lowest atom to the highest human being and there can thus be no wall to separate the organic and the inorganic. The atomic and the nuclear physics had come to the conclusion that positive, negative and the neutral elementary particles (அது) play the vital role in the evolution of the world. It is remarkable that Sri Meikanda Devar had in his metaphysics anticipated these conclusions centuries ahead. Even at and arrived at the metaphysical laws governing them the start we are struck by the fact that we meet here a philosopher who does not fall into the mere rut of traditional thought but one who follows an independent line of thought and argument, evidently with a rare intuitive insight. It may, however, be noted that this corresponds to the line of thought followed in Tolkappiam as pointed out in the first lecture.

The philosophy of Saiva Siddhanta thus begins with the scrutiny of the outer world and then proceeds to the inner world. This investigation is directed to combine both the

inner and the outer world and not to separate them. According to Siddhanta there is no disparity between the nature around us and that within us. Outer world and the experience it affords are as real as the inner world and the highest spiritual experience therein. They both lead to the correct knowledge of the changeless and the changing world. There can be no inner world without the outer. The former is contingent upon the latter. Without the body which belongs to the outer world, there can be no inner world or the mind which reasons or argues or the spirit that dwells therein. If the outer world is unreal the inner world which is contingent upon it should have to share something of that unreality. Siddhanta recognises the validity of knowledge afforded both by the inner and the outer world.

" இருதிறன் அறிவுளது இரண்டலா ஆன்மா "
(சிவஞான போதம் 7)

says Meikanda Devar at another place. The atman is that which gets valid knowledge of both the inner and outer world and gets the knowledge of the changeless and the changing world. He further explains this in his Varthika or Supplementary explanation.

இனி இருதிறன் அறிவுளது இரண்டலா ஆன்மா என்பது: இவ்விரண்டினையும் அறிவதாய் உபதேசியாய் நின்ற அவ்வறிவு இரண்டன்பாலும் உளதாயுள்ள அதுவே அவ்வான்மாவாம் என்பது. (வாத்திகம் 7-3)

The more we understand the reality of the outer as well as the inner world, the more we are fitted for higher knowledge of God. (உபதேசியாய் நின்ற அறிவு) According to Siddhanta only when the facts of the both inner and the outer world the changeless and the changing, are understood correctly, the metaphysical principles underlying them will be

well comprehended; otherwise the knowledge we derive will be partial and not the whole. Siddhanta considers that the refusal to recognise the phenomenal world as real results in unbalanced speculation. We have to proceed from the known to the unknown, if we are to be sure of our steps into the unknown.

The following lines from "The testament of Beauty" may be remembered in this connection.

" Partitioning man off from the rest of nature. With stronger impertinence than Science can allow. Man's mind, Nature's entrusted gem, her own mirror. Cannot be isolated from her other works. By self abstraction of its unique fecundity. In the new realm of his transcendent life ''.

Siddhanta does not partition man from the rest of nature but assigns, the first place to the investigation of the outer world of nature which includes man, and has it as its basis for its philosophy. Because it considers the investigation of the outer world as the primary factor in philosophic enquiry, it does not neglect in the least, the investigation of man's inner world. In this respect it is not a whit behind the other systems which considered only the inner world as real and concentrated upon its experience. Scholars like Maraimalai Adigal and Somasundara Nayagar who are great scholars both in Sanskrit and Tamil and who have investigated the original sources in Sanskirit relating to the other systems, do consider that Siddhanta has gone equally deep into the inner experience as any other system of Indian thought, if not deeper. But that is not the subject of the lectures this year. That has already been dealt with in full in all previous years. We shall therefore confine ourselves to the investigation of the outer world with which Sri Meikanda Devar begins his philosophy. We shall now

examine the reasoning and the arguments in the first aphorism regarding the outer world and its evolution.

We saw that the author had reduced the constituents of this world into three ultimate rigid but expressive factors as He, She and It. Similarly he reduces their function, the changes they undergo also into three, as origin, existence, and decay. There is no fact more indubitable, more universal and eternal than the changes which the three factors undergo as origin, existence, and decay. We observe and experience these changes everyday around us. Sri Meikanda Devar takes us to this common experience first and through these changes to their ultimate reality behind them all and also prior existence as inherent and dormant acting forces in Malam

We shall now analyse the changes which these empirical factors undergo, and discover the principles underlying them. It is better done through an analogy. The second adikaranam of the first aphorism cites the anology of a seed to illustrate the phenomena of changes which point to the reality behind them. Each of the constituent thoughts in the aphorism is divided into a part and is dealt with seperately. Each such part is an athikaranam.

வித்துண்டா மூலம் முளைத்தவா தாரகமாம்
அத்தன்தாள் நிற்றல் அவர் வினையால் – வித்தகமாம்
வேட்டுவனு மப்புழுப்போல் வேண்டுருவைத் தான்கொடுத்துக்
கூட்டானே மன்போல் குளிர்ந்து.

Just as a seed brought in contact with the moist earth, manifests a shoot so mala (maya mala) resting at the feet of the Lord receives from His grace power to evolve by its own action.

No doubt there is a view that the Varthikam and the stanzas thereunder are not those of Sri Meikanda Devar.

Whoever might be the author, since they explain the abstruse aphorisms of the author they may be utilized with advantage. Sivagnanaswami explains the three fundamental principles which underlie this adikaranam thus;

1. This world is real. Nothing can come into being which does not exist (இல்லதற்குத் தோற்றமின்மையின் சத்காரியவாதம்)

2. The world has an efficient cause, the Supreme Lord, because, for that which exists, there is no coming into being without a mover (உள்ளதற்குச் செய்வோனின்றி செய்வினை இன்மையின்) and

3- Lastly the emenation is from dissolution (ஒடுங்கின அந்தத்தின் அல்லது உற்பத்தி இல்லை).

The analogy of the seed cited in this stanza proves all these three basic principles of Saiva Siddhanta which go to prove the cosmogony of the world. Sivagnanaswami gives convincing arguements to prove these fundamental principles in his great commentary, Mapadiyam. But he is at great pains to introduce religion and the supermacy of Siva into the philosophy. It is difficult for an ordinary scholar to follow him and more so to expunge his religious bias for philosophic interpretation. Modern students unacquainted with the Indian technique of argumentation and the grammatical construction in Tamil may feel they are in a wilderness. These will therefore be explained in the light of the modern thought so that these may be understood easily by those not acquainted with the Indian or Siddhantic technical terms. Philosophy cannot however escape generalization and the technical terms to express that generalization. If it escapes the Siddhantic terms it has necessarily to fall into another kind of technical terms which are western. As these Western terms are modern, they are better understood by the modern world.

I shall explain the analogy using the arguments of Jacques Maritain, a living French Philosopher, who is one of the leading thinkers and philosophers of the modern world. He is classed as one of the twenty world's outstanding thinkers today among whom figure Bertrand Russel and our Revered President of India, Dr. S. Radhakrishnan. He has used the analogy of a grain which forms a seed to prove the existence of God. It is a rare coincidence that a modern philosopher of eminence not acquainted with Siddhanta uses the same analogy which was used by Sri Meikanda Devar to prove the existence of God. This analogy and its exposition occur in his Book 'Approaches to God' (P.M.) (Translated from the French by Peter O Reily published by George Allen & Unwin, London) This is what the French Philosopher says:

"Our world is the world of becoming. There is no fact more indubitable and more universal than motion or change. What is change? This grain of wheat is not yet that which it is going to become; it can be what it will become, and when the change is accomplished it will actually be that. To change is (for a thing already "in act", but also "in potency" in other respects) to pass from being in potency to being in act. [N.B. This explains the difference between வினைமை and வினை proper]

"But how could a thing give to itself what it does not have? In respect to what it merely can be but at present is not, it is impossible that it makes itself become what as yet it is not. It is something belonging to the order of what is already in act, to wit, the physico-chemical energies of the environment, which make the grain of wheat pass from that which it is in potency (வினைமை) to that which it will be in act (வினைஉடைமை). Everything that moves is moved by another. (Everything which passes from indetermination to determination does so under the action of something else).

"And now, what about the thing already in act, the thing whose action causes another thing to change? Is it, itself subject to change? Does it, in acting, become something more than it was as simply existing? If so, then it is because it is moved to act by another thing. And this latter in its turn, is it moved to act by another agent? Imagine all the agents, we please! So long as the agent, from whose action the action of the other agents in the series is suspended, itself passes from potency to act, it is necessary to posit another agent which moves it.

"But if there were not a First Agent, the reason for the action of all the others would never be posited in existence; nothing would move anything. One cannot regress from agent to agent without end; it is necessary to stop at a First Agent. And because it is first, it is not itself moved; it is exempt from all becoming, separate from every change and from every possibility of change. It is the absolutely immovable Agent who activates or moves all the rest." That is the Pathi or the Lord of Saiva Siddhanta.

I shall now try to inter-relate these Western thoughts with the Siddhantic arguments. The seed or the grain which holds in potence all that it is to become hereafter is a miniature ஒடுங்கி, It holds in potence the life of the plant and the essence of matter of substance out of which it is to emanate. (Mayai Anava & Karma in Malam) These lie dormant in potentiality (வினைமை) in the seed. The physico-Chemical energies of the environment referred to by him which cause them to germinate is almost what is expressed by 'மண்போல் குளிர்ந்து வித்துண்டாம் மூலம் மூளைத்தவா'. The sprouting of the grain and its growth is a change from being in potency (வினைமை) to being in act. (வினை proper) This act is the செய்வினை of Siddhanta. Nothing can be moved except it be in potentiality to that towards which it is moved.

The seed has in potentiality its future. The seed is moved towards its sprouting and growth. This sprouting and growth thus constitute its செய்வினை. The seed which is to grow or which is to come under செய்வினை holds within it in potence that வினைமை i.e. the future action of sprouting and growing. This action in sprouting and growth the செய்வினை of the plant, is a movement from one state of being (from மூலம்) to another state of being (to வித்தகம்) Thus in the seed in addition to life and matter, the action for growth (செய்வினை) i.e. the movement (இயக்கம்) involved in that (செய்வினை) is also potent in the seed in abstrate state.

Whatever is moved is moved by another, is a terse formula used by the philosopher in his arguments. This is one of the famous axioms of St. Thomas Acquinas, which forms one of the five ways of his proving the existence of God. This axiom has not so far been refuted by any of the philosophers, ancient or modern. The French philosopher has simplified this formula and utilised this in his arguments cited just before This corresponds to 'செய்வோன் இன்றிச் செய்வினை இன்மையின்' of Sivagnana Bodham. செய்வினை is a movement in action. Unless there is a mover செய்வோன், there is no செய்வினை, the motion in action.

The great French philosopher has argued in regress about the cause of the sprouting of the grain or the seed and arrived at the first or the efficient cause, the God. If we go to the அந்தம் in regress, there like the seed with life—matter and action in potence, the world lies at the foot of the Lord. (அத்தன்தாள் நிற்றல்) awaiting His Grace to cause it to emanate or cause its செய்வினை to function or evolve. The physico-chemical energies cause the seeds own வினைமை which lies dormant or is held in potence to function. The seed has to arise or sprout and grow by its

own action. (செய்வினையால் வித்தகமாம்) Similarly the world which lies at the feet of the Lord has to evolve by its own action helped by the Lord. This is the evolutionism expounded by Siddhanta and the Lord is thus the efficient cause of the evolution in causing those which lie in potence powerless to emanate themselves to evolve now. This is done by the Lord in his infinite grace (மண்போல் குளிர்ந்து) to redeem the world.

The argument in regress which has been utilised to find out the cause of sprouting may also be repeated for the seed as well. What is the origin of the seed? or what is its material cause? That seed which is now to sprout was yielded by another and that in turn by another and so on in regress. When we reach the last end அந்தம் beyond which we cannot proceed we stop at the very first of the primal entity which constituted the seed and which is to give rise to manifestation of successive plants and seeds in egress hereafter. Siddhanta has found out from this analogy not only the existence of God as the efficient cause but something more. At the last regress (அந்தம்) there is also the primordial seed, the matter potential Malam & soul, in addition to God. That mat er potential holds life potential within it and also the action potential which are to manifest hereafter. These are really the ultimate entities arrived at by the metaphysical enquiry. It is from this end arrived at in regress, manifestation or evolution starts. (அந்தம் ஆதி என்மனார் புலவர் ...) At this primordial state or the primordial entities அவை the whole world (அவன் அவள் அது ....) lies in potence as a primal seed or as the primordial entity at the feet of the Lord, the efficient cause. Even as the seed holds in potence, life potential, the action potential and matter potential, the potential primal entity of the world holds in potence the life potential (the atman) (Pasu) the action potential (Karma Malam) and matter potential (Maya-Malam)

Anava which holds the atman in its grip which are to emerge or evolve as He, She and It, hereafter.

Sri Meikanda Devar does not stop here. He applies a philosophic axiom here and draws out another vital truth. What we now see is an emanation or evolution from the end where lies the beginning. It is the evolution of the primal potential entity lying at the feet of the Lord. By Sath Karia Vada, the doctrine of pre-existence of the effect in the cause, (இல்லதற்குத் தோற்றமன்மையின்........), he argues that nothing which does not really exist or which is not itself a reality can emanate. And therefore the world which emanates from the primal potential from the end of the regress is a reality and the life which it contains is also a reality.

Here we have a far richer and forcible analogy than any other to illustrate the concept of God as the efficient cause and the primal potential Mala and soul as the material cause out of which the world evolves. The French philosopher just stops with proving the existence of God with this analogy. Probably he did not think of exploring the analogy for further truths it contained, or such a further search was beyond his needs. It is however easy for us to conceive to what greater height Sri Meikanda Devar had ascended, than the French Philosopher or perhaps even St. Thomas Acquinas. He had ultilised the analogy fully and explored its contents thoroughly and had brought out, expounded and demostrated some more vital philosophical principles as we have just seen.

Let us now follow the evolution. The argument based on the change in the phenomenal world, the chain of changes, origin, development and decay of He, She and It, in regress have taken us to the presence of the Lord, the Pathi, as the first or the efficient cause of evolution at the ultimate end of the regress. We also found that there was the potential

primordial entity that something (the ஒடுங்கி) which held in potence all that is to become hereafter the life and substance of He, She and It. What is that potential something (ஒடுங்கி) that primordial entity which one finds along with the Lord? Sivagnana Bodham calls it Malam. Malam is also called Pasam, bondage, because it binds the Atman, the life potential, the Pasu. The life in the seed was bound up with the matter of which the seed was composed of. The life of He, She and It is also bound up with the Malam and evolves therefrom (மலத்துளதாம்). Thus we find in the primordial state at the end of the world in regress, there is the Lord, at his feet there is the Pasu, the life potential, and there is also the Malam, the matter potential. Though the Pasu and Malam are distinguishable as separate entities, they are found together, the Pasam, the binding potential (Anava) binding the life potential, and both in that bounden state lie helpless to evolve themselves. These are the triple realities the ultimate entities of Saiva Siddhanta Pathi, Pasu and Pasam and the condition in which they are found. Here follows a precise formulation of a scheme in which their mutual implications are coherently put forth.

Let us follow how the evolution starts. Pasu or Atma is an intelligence principle in life potential and it is enshrouded or bound by Malam which induces nescience. It is a pity that a principle of intelligence should be bound up or enshrouded by a bond which produces nescience. Out of his boundless Grace the Lord pities this condition, and His divine will desires that the intelligence principle in life potential, Atman, should be liberated from the bondage which causes nescience. The only way this could be done is to make the life potential fit to shake off the bonds. This could be done by helping them, the life and matter potential, to evolve, or their செய்வினை to function. In his infinite grace the Lord as an efficient cause through his 'chit sakti'

causes them to evolve. They evolve together life potential in the bondage of matter potential.

In the Mala that binds the life potential, there are three strands. They are the Anava Mala, Karma Mala and Maya Mala. In the Malam or matter potential, these three-Anava, Karma and Maya-form the main ingredients

Anava, according to Maraignana Desikar, one of the six classic commentators of Sivagnana Siddhiar, is moha. He gives this interpretation on the authority of the Agamas, Mirugendram and Mathangam. This moha is always sticking to the life potential, Atma. It has attracted the life potential, the Atman, to it and has enshrouded it. It has made the infinite Atman, a vibhu, to become infinite, individualistic and egotistic, loving one's own self. This self love leads to the conceited estimation of one's own capacity and knowledge as superior to all others. This Anava is Sahaja Mala, the natural mala; it is Moola Mala, the root Mala. It is coincident with life potencial. It is attached to the life potential beginninglessly like the verdigris, the green rust of copper. It is the subtle ingredient which induces Moha and causes Nescience which enshrouds the intelligence of the Atman (அறிவொடு தொழிலை ஆர்த்து என்றும் அஞ்ஞானம் காட்டும்) and produces avidya.

Karma Mala is the mala which follows the life potential closely. We saw in the analogy of the seed that action potential is embedded in the seed; so also action potential lies dormant in the Mala. It is the subtle ingredient which is to induce action tendency, Karma or motion, in the life potential.

Maya Mala is called Sambanda Mala. The subtle ingredient which is to induce union or coalescence and crea-

tive tendency in the life potential and it is out of this mala which constitutes the material cause, evolution starts helped by the Lord. From the tendency to aggregation or union or Sambanda, Maya mala starts the process of evolution.

This concept of Maya is quite different from the concept of Maya in Advaita in which it is interpreted as one illusory or indeterminate. In Saiva Siddhanta 'Ma' stands for involution and 'ya' stands for evolution Maya is so called because all objects emanate from it and go back into it (This is the interpretation given by Sivagnana Munivar.) Siddhiar explains this mala further as, that matter potential which holds in potentiality, the whole universe, the bodies, the senses and the objects of enjoyment of the selves. It is the seed, the matter potential the primordial material cause out of which the entire universe has evolved. It is eternal formless all pervasive and non-intelligent. As the Sakti of the Lord (விமலனுக்கோர் சத்தியாய்), this basic Mala, Maya Mala, manifests in the process of evolution.

நித்தமாய் அருவாய் ஏக நிலையதாய் அகிலத் துக்கோர்
வித்துமாய் அசித்தாய் எங்கும் வியாபியாய் விமல னுக்கோர்
சத்தியாய்ப் புவன போகத் தனுகரணமும், உயிர்க்காய்
வைத்ததோர், மலமாய் மாயை மயக்கமும் செய்யும் அன்றே.

We have already seen that this Maya mala is Sambanda Mala, matter potential, which holds the tendency to aggregate, coalesce or unite. Helped by the Lord, the Pathi, the life potential, caught in the meshes of Maya together with the matter potential, move on and on to perfection through the process of evolution. Let us recall all the implications of the analogy of the seed potential, the causes and effects in regress as well as in egress.

The first evolute is Nada, sound potential. In his infinite grace the Lord conceives the liberation of the Atman through

evolution and his chit sakti or Gnana sakti causes Nada just a stress in suddha maya. In the words of Whitehead "it is God's conceptual realization performing an efficacious role". This in turn causes just the ripple of a sound (Bindu) and motion begins, wave after wave of sound waves move on. One wave causes another and that another and so on to infinity and the whole matter and life potential continuum in Suddha Maya begins to move. Motion causes aggregations and integrations in matter-life potential continuum. Differentiation and individulisation start and the process of evolution begins with it.

It is a long long way from matter and life potential to the evolution of the universe and the appearance of man therein. It is an arduous process through millions and millions of years.

This process of evolution has been divided by Siddhanta into three stages of progression or categories.

1. The evolution in Suddha maya.
2. Evolution in asuddha maya.
3. Evolution in Prakriti maya.

They are further subdivided into thirty six tattvas. Suddha-maya has under it five tattavas Nada, Bindu, Sadakyam, Iswaram and Suddhavidya. Asuddha maya has under it seven tattvas. They are Kalam, Niyathi, Kala, Vidya, Raga, Purusha tattva and Moola Prakriti tattva. The Prakriti maya has twenty four tattvas, the five tanmattras, the five bhutas or elements, the five gnanendriyas, the five Karmendriyas and the four karanas.

This is in brief the synoptic view of the Siddhantic conception of Evolution, described with the rigour of philoso-

phic thought and expression. As observed at the start all the Indian systems of thought are so interrelated that one among them cannot be evaluated correctly without the knowledge of the other. We have to follow the comparative method adopted by Sri Arulnanthi Sivachariyar. Though it may not be proper to criticise here the views of other systems of thought as he had done, yet we have to know the facts as they are in other systems, if we are to arrive at the relative importance of Saiva Siddhanta. We shall first turn to the Vedas the most ancient record of Indian thought we have.

The origin of the world in the Vedas

Professor Macdonell considers that there are two aspects, mythological and philosophical, about cosmogony in the Rig Veda. Under the philosophical aspect there is a semipantheistic Man–hymn in Rig Veda x. 90. The supreme man is there said to be the whole universe, whatever has been and shall be; he is the lord of immortality who has become diffused everywhere among things animate and inanimate, and all beings came out of him; from his navel came the atmosphere; from his head arose the sky; from his feet came the earth; from his ear the four quarters. There are also other hymns in which the Sun is called the soul (atman) of all that is movable and all that is immovable. (R.V. 1–115). We again meet with Visva Karma (all creator). He is said to be the father and procreator of all beings though himself uncreated (R.V.X. 82–3–1.) There are also statements to the effect that the being is one, though it is called by many names by the sages. (R.V.I. 164–46). The supreme being is sometimes extolled as the supreme Lord of the world called the golden egg (Hiranyagarbha) (R.V X. 121.). In some passages it is said "Brahmanaspati blew forth these births like a blacksmith. In the earliest age of the gods, the existent sprang

from the non-existent. In the first age of the gods, the existent sprang from the non-existent; thereafter the regions sprang, thereafter, from Uttanapada". (R.V.X. 72). The first germs of philosophic speculation with regard to the wonderful mystery of the origin of the world are found in the 129th hymn of R. V. 10th mandala.

In this remarkable hymn we find a philosophic quest whether this universe was a creation at all, regarding its origin as a mystery of undifferentiated being and non being. We also find here the concept of the primal germ of mind from which the universe sprang forth. It is stated that in the Brahmanas, the view of the world generally requires a creator and that the theory of evolution is combined with the theory of creation. Prajapathi is spoken of as creator. He is also said to have floated in the primeval waters as a cosmic Golden egg.

We thus find a philosophic quest about the origin of the universe and the appearance of life therein, begins from the Vedas themselves. The Vedantic thought did not pursue this further but turned instead to the search of Brahman, I am greatly indebted to Mr. Das Gupta for this part of my lecture in thought and expression.

Brahman did not however really mean in the Rig Veda the ultimate reality. Sayana, the celebrated commentator of the Vedas, gives various meanings for the word Brahman which have been collected by Haug They are

1. Food and food offerings
2. The chant of Sama singer
3. The magical formula or text
4. Duly completed ceremonies

5. Chant and Sacrifice gift together
6. It also meant the power of sacrifice which could bring about the desired results.

When we reach the upanishads the concept of Brahman takes a different shape. In many passages of upanishads the Brahman appears as the Universal and supreme principle from which all others derived their powers. Such a Brahman is sought for in many passages for personal gain and welfare. But through a gradual process of development the conception of Brahman reached a superior level in which the reality and the truth of the world are ignored and the one, the infinite knowledge, the real, is regarded as the only truth and this type of thought gradually developed into the monistic Vedanta as explained by Sankara. Thus the quest of the origin of the universe and the life therein was forsaken and the quest turned in the direction of the search after the only reality, the ultimate Brahman. Thus there is nothing corresponding to the Siddhantic conception of Evolutionism in the Vedantic literature.

However there was another line of thought which was developing along side of this monistic view which regarded the world as having a reality and as being made up of water, fire, and earth. There are also passages in Svetasvathara and particularly in Maithrayini from which it appears that Sankhya line of thought had considerably developed, and many of its technical terms which were already in use, had greatly influenced the upanishadic thoughts. Critical scholars consider that these upanishads are of later date. These scholars so far knew the Sankhya line of thought only. They were unaware of the existence of Saiva Siddhanta. They have also not taken note of the Agamic thought which believed in the reality of the world and the tattvas enumerated in Saiva Siddhanta.

Of all the Indian systems of thought only Sankhya and Siddhanta deal with the origin of the world in detail. Like Vedanta, the other systems of thought Jainism and Buddhism are more concerned with the inner world than the outer. We shall therefore confine our scrutiny to the Sankhya system. Most of the scholars who had studied Sankhya system in detail, consider that this is a non-vedic system. No doubt some of the later upanishads alluded to just before, refer to the thoughts as well as the technical terms peculiar to Sankhya. This was evidently a result of the synthetic culture that was taking shape, combining the Vedic and the non-vedic cultures together. Vedanta sutras of Bhadarayana assert in more places than one that Sankhya is not a Vedic thought and does not belong to the upanishads.

The author of Sankhya is stated to be one Kapila. We do not meet with this name in Sanskrit literature except that of the author of this system. But in Tamil literature this very name is quite familiar. We meet with one Kapila a great poet who has written hundreds of beautiful verses in Sangam literature. We meet with another Kapila a half baked philosopher who carries on a tirade against the caste system. Considering these facts it is for scholars now to investigate whether Sankhya was a varied or modified form of Siddhantic or Agamic thought. Whatever the origin of Sankhya might be we shall now examine its theory about the world.

Sankhya and Evolution

Dr. Brajendranath Seal has already investigated this on modern lines. He was not aware that there was a system of thought in the South which dealt with the theory of evolution in a systematic manner. Let us see what he says about the Sankhya system of evolution.

He states:- " The Sankhya and Patanjali system account for the universe on principles of cosmic evolution; the Vaiseshika - Nyaya lays down methodology of science and elaborates the concepts of mechanics, physics and chemistry. The Vedanta, the Purva Mimamsa and in a less degree the Baudha, the Jaina and the Charvaka systems make incidental contribution on points of special interest but their main value in this regard is critical and negative ".

" The manifested Prakriti is traced in the Sankhya to an unmanifested ground, Prakriti, which is conceived as formless and undifferentiated limitless and ubiquitous, indestructable and undecaying, ungrounded and uncontrolled, without beginning and without end. But the unity of Prakriti is a mere abstraction, it is in reality an undifferentiated manifold and an indeterminate infinite continuum of infinitismal reels. These reels, termed gunas, may be another abstraction classed under three heads Sattva, the Essence, which manifests itself in a phenomenon and which is characterised by this tendency to manifestation, the essence in other words which serves as the medium for the reflection of the intelligence,

2. Rajas, energy and that which is efficient in a phenomenon and is characterised by a tendency to do work or overcome resistance and

3. Tamas, Mass or Inertia which counteracts the tendency of the Rajas to do work and of Sattva to conscious manifestation.

" The ultimate factors of the universe then are

1. The essence or intelligence

2. Energy and

3. Matter, characterised by mass or inertia.

"All work comes from Rajas, the principle of Energy which overcomes the resistance of matter and supplies even intelligence with the energy which it requires for its own work of conscious regulation and adaptation.

"The Gunas are always uniting separating and uniting again. Everything in the world results from their peculiar arrangement and combination.

"The transcendental non mechanical influence of Purusha (the Absolute) puts an end to the arrest and initiates the process of creation. Evolution begins with the disturbance of the original equilibrium. How this is mechanically brought about is not very clear". But Das Gupta states there is an interest, teleology or blind purpose in the lifeless Prakriti that all its evolution and transformation takes place for the sake of the diverse purushas, to serve the enjoyment of pleasures and sufference of pain through experience and finally leading them to absolute freedom. The first evolute of Prakriti is generated by the preponderance of Sattva, Intelligence stuff, Buddhi, which is called Mahat from which all the rest of the world had sprung forth.

From the Buddhi with the help of Rajas are generated the Tanmattras, the immediately preceding causes or the subtle elements which generate the atoms of the five Bhutas. Sankhya also believes, in 24 categories or Tattvas of which five are different and twenty above resemble the tattvas expounded by the Saiva Siddhanta. The twenty four tattvas of Sankhya are:-

1. Parkriti
2. Mahat
3. Ahamkara

4. Manas (5-9) 5 Karmendrias
(10-14) 5 gnanendrias
(15-19) the five Tanmatras
(20-24) 5 Bhutas.

It will be apparent from what has been so far dealt with that the concept of Evolution as conceived by Sankhya and that conceived by Saiva Siddhanta differ widely. However, they both possess unique importance in the History of Indian thought. By the very nature of their thought. they are far different from those relating to Vedanta. Whether Sankhya or Siddhanta is the earliest of the two has to be decided by historical research. I have already indicated from the grammatical evidence, the prehistoric antiquity of Siddhantic thoughts which the historic research will no doubt take into account. Anyhow, it is certain, these are the only two schools of thought among all other schools of Indian thought which have dealt with the problem of Evolution in a scientific manner. We see from Siddhiar that Sankhya vehemently opposed the view of Siddhanta. We do not know whether the objection was imaginary or real. Anyhow the objection is there and the answer to the objection is given by Siddhanta We have just seen that according to Sankhya, the basic factors of Evolution are the three Gunas, Sattva, Rajas and Tamas. According to Siddhanta these are not the basic factors but they (the gunas) are only the products of Prakriti. They come into existence from mulaprakriti, either as an abstraction, or a particular manifestation of an entity which we call a quality. Siddhanta therefore considers the gunas as the mere products of Prakriti. The theistic and the atheistic Sankhya hotly contest this view but Siddhanta holds its ground. It is needless to go into these details here.

Our discussions may now be summed up. From what we have seen Siddhanta stands unique among the other

systems of Indian thought in that it has developed a consistent philosophy of evolution. Meikandar begins the enquiry in a way different from the antecedent thought, current in the country. This is the root of his originality and the novelty of his philosophy. On the empirical side our experience of the outer world of eternal changes has been shown as an instance of a general scheme, which is adequate and applicable to all the factors of the phenomenal world and universally valid. The investigation did not stop with the mere empirical factors of the phenomenal world but went far deeper into them to find out the reality behind them. It has analysed and scrutinised the eternal changes which these factors undergo to make apparent the law of these changes. The metaphysical interpretation of the laws underlying these changes has taken us to the presence of the three ultimate realities, Pathi, Pasu and Pasam, God, soul and matter.

The reasoning adopted here does not originate in mere abstract logic. It is based on a robust analogy. In the field of the unknowable, no better method than analogy could be thought of, to demonstrate the laws and principles involved. The arguments are perfectly coherent and logically consistent. Inference follows inference in regular causal succession as we have just seen. It is eminently rational and could be grasped, verified and used even by ordinary intelligence.

The Triple realities Pathi, Pasu and Pasam are coexistent and coeternal. The evolution starts as an act of the infinite Grace of the Lord. The Siddhantin maintains that the finite He, She and It cannot be considered as the transformation of the Absolute nor as forming any part of it. To consider them as the manifestation of the Lord or his part is to annul the moral responsibility of human beings for good or evil. The Siddhantin cannot see how a man's action can be his

own if his total being is God or identical with Him or forms part of Him, or how he could be held responsible for the good or the evil resulting from his actions. He cannot also understand how an infinite, all knowing conscience or the Supreme intelligence could become the finite, ignorant and inert matter as the manifested phenomenal 'it', or how could it be subject to and experience error, delusion or illusion as a manifested He or She. The theoritical arguments of Sankara, Hegel or Bradley against the notion of change and the different entities do not weigh with him at all. These changes cannot be intelligibility conceived, unless there is an all pervasive changeless being, an unmoved mover separate from the changing, to originate and direct, support and sustain the process of these eternal changes. To account for such features as change, disorder, evil or error, Siddhanta has formulated plural realities, and he rejects the theory of appearance, Maya (illusion) or Anirvachaniya (indeterminacy) as inadequate and incoherent.

On the eternal changes which He, She and It undergo, rests the evolution, a gradual progressive process from the lowest elementary particle in potence to the highest spiritual being in man. This progressive course has been divided into 36 Tattvas in 3 stages of Suddha Maya, Asuddha Maya and Prakriti Maya. There is ofcourse some resemblance between Sankhya and Siddhanta in the last stage of Prakriti Maya, but the resemblance relates to the few items commonly well known such as five elements (Bhutas), the Indrias, their subtle stages etc. That these two systems are radically different will be quite apparent from what was explained so far. According to Sankhya there are only two ultimate realities Purusha and Prakriti but Siddhanta believes in three ultimate realities Pathi, Pasu and Pasam. There is also the atheistic Sankhya which is directly opposed to the basic conception of God by Siddhanta.

Siddhantins claim, as a proud heritage, that they have found out twelve more Tattvas in Suddha & Asuddha Maya stages which no other system of Indian thought has done. What these Tattvas are in modern terms we are unable to discern. The mere increase in the number of Tattvas cannot by itself confer any greatness to a system of thought. Unless there lay some intrinsic merit or metaphysical principle in them they would not have been added as Tattvas merelyl for their numerical strength. What these mataphysica principles are we have next to find out.

As we have already noticed, this theory of evolution has something in it which is akin to the Western thought. There has been a good deal of thought and also arduous researches in the West regarding evolution and evolutionism. To understand the Siddhantic thoughts about evolutionism we have to know these foreign thoughts as well. We have to follow the same method indicated by Arulnandhi Sivachariyar we have to study the other systems of thought well, to understand our own system better. We shall therefore next take up modern science and western thought about evolution and interlink them with the Siddhantic thoughts.

மெய்கண்ட தேவன் வாழ்க! மிகுசைவநாதன் வாழ்க.

Om Shanti Shanti Shanti.

SAIVA SIDDHANTA AND THE PHILOSOPHY OF EVOLUTION IN THE WEST

LECTURE - III

The problem of the origin of this world and the appearance of man therein had engaged the attention of the West to the same extent if not more, as it had done in the case of the East. Greek thinkers from Thales to Aristotle had thought about it and modern thinkers from Darwin to Whitehead had bestowed their serious thoughts to this problem. The problem of Evolution was not only the concern of Science in the West, but became a serious concern of Philosophy as well. The impact of advancement of biology, physical science and psychology profoundly affected the philosophy in the West. Their interaction was so great and significant that philosophy could no longer neglect this problem. The special nature of the growth of the organisms and the orderly progressive changess demonstrated and proved by science could no longer be brushed aside as illusory. Many great thinkers of the West had laboured long to build up a systematic philosophy of Evolution on the basis of the indubitable facts established by science. Their arduous work through long centuries, is not only of immense interest to us but proves highly useful to appreciate and evaluate by comparison and contrast, the Siddhantic theory of Evolution. In Siddhanta we are presented at the very beginning with a highly conceptualised generalisation of the metaphysical truth of Evolution as in the first aphorism of Sivagnana botham. Without knowing the antecedent thought which led to the cryptic generalization we are not able to understand straight-

way, and much less to appreciate, its worth. We are almost in the dark as to the long trail which it should have entailed during the long centuries through which these thoughts about Evolution should have progressed before they reached the ultimate stage of crystalisation. On the other hand we have in the West, a complete record of the travail of the Western thought before it produced a systematic philosophy of Evolution. The history of this progress of the Western thought enables us to understand the Siddhantic thoughts better.

The indefatigable workers in this field are numerous and the theories which they propounded are also many and varied. We could take only a synoptic view, and that too, only about the most important of them in the course of this lecture.

In ancient Greece we find Thales (624–547. B.C.) Anaximander and Anaxamenes recognised the objective existence of matter as always living and always changing. Life was inherent in matter. Empedocles held that plants and animals originated either from living things or from other substances by spontaneous generation. According to Democritius (460–370 B.C.) matter formed the basis of the universe and consisted of small particles (atoms) which are in constant motion. Motion was inherent in matter and on it depended the development of all objects. Plato maintained that life is not inherent in plant and animal matter but can only be brought to life by the infusion into it of the immortal spirit, the psyche. Aristotle (384–322 B.C.) was the first among the world's biologists to recognise the structural affinities in groups of genus and species. He found that those included in any one group of them were built on one and the same fundamental plan. He was indeed the first to think of the orderly progressive development in nature. He

however did not think in terms of Evolution. All the later philosophical schools both Greek and Roman completely shared the opinion of Aristotle.

The early Christianity propounded a theory of spontaneous generation. According to this theory, life originated from the inanimate matter, as a result of animation by a spiritual principle. St. Augustine saw in this spontaneous generation, the manifestation of divine will, the animation of inert matter by the life-creating spirit.

Throughout the middle ages the theory of spotaneous generation held sway over people's mind. Philosophical thought could exist only as theological thought embodied in the doctrines of the church. Philosophy became the handmaid of Theology. Knowledge of Science was relegated to the background. Down to the 17th century this attitude of mind continued and the actual possibility of spontaneous generation was not seriously questioned. The Renaissance which reoriented the outlook of the West on many a problem, did not stir up any problem relating to Evolution. People were busy absorbing the new ideas of the classical times. Only at the end of the 17th century, scientific thought, observation and experiment became a guide to the understanding of nature and the idea about the evolution began gradually to take shape in the Western thought.

In the 18th and 19th centuries the question whether the spontaneous generation was by spiritual principle or by natural process of self formation came to the forefront. There was a bitter conflict between spiritual and material view of generation. In 1785 Hutton published his theory of earth and Lyell published his principles of Geology in 1830. These gave rise to a theory which was known as uniformitarian theory. According to this theory, Geologists

conceived a uniform natural process which worked through long ages and in slow degrees modified the constitution of the earth to what it is at present. This theory came up against the theory of creation in the genesis of the Bible. A counter theory, called the catastrophic theory, was put up by those who supported the Biblical version. This accepted the creation of the world about 6000 years ago and the Noah's flood well fitted into this theory. According to this theory, there was no uniform development of the world as propounded by the uniformitarians. The development of the earth was separated by catastrophies in which animal and plant life was destroyed wholesale, to be recreated at the next epoch. Noah's flood was the last of such catastrophies. This was similar to the concept of yuga and yugapralaya in Indian mythology which had in a way influenced the commentators of the first aphorism of Sivagnana bodham which we had considered.

Antagonism to a belief in Evolution was strengthened by Paley's 'Evidence of Christianity'. The arguments from design adduced by him implied the great design of the universe, the complex and intricate organism of living creatures could not have been the product of unthinking action of the forces of nature. He pointed out that therefore Evolution without the influence of an Intelligent being was unreasonable.

During the early part of the 19th century the gap between Science and Philosophy widened. The Hegelians despised the scientists. The scientists disliked and finally ignored the Hegelians. In spite of the antogonism which was gathering strength, the biologists continued their research. Lamarch, a French man, came out with his four laws about Evolution. His conclusion was that structure was modified according to habit and function. Evolutionary change was

due to the functional change in the body due to the change in the environment. Very many biologists agreed with him and recognised the possibility of Evolution in nature.

In 1859 Darwin published the 'Origin of the species' with a wealth of evidence, the like of which was not adduced by any previous biologist. The essential of this theory is the struggle for existence in which the unfavourable and unfit are exterminated. The favourable variations accumulate which amount to natural selection. This natural selection led to the gradual change when it has sufficiently progressed and resulted i n the origin of the species. This theory created a wide interest among biologists but created a hostile reaction among the general public and the church. The hostility was strengthened when he published his "Descent of Man" in which he traced the descent of man to an animal ancestory. This theory of evolution was contrary to the story of creation in the first chapter of the Genesis.

This theory of Evolution was also against the then current philosophical principles. According to Drawin, variations in species were due to chance. Contrary to metaphysical principles, Drawin introduced the idea that chance begets order. Fortuitous events, not rational or causal, resulted in a physical law. Drawin's accidental variation went against the principle of internal determinism. It was thus impossible for those interested in philosophy and religion to accept the theory of Evolution propounded by Drawin and there was a popular outburst.

We may stop at this point for a while and examine whether the Tamilian thought which introduced the metaphysical principle of Evolution embodied in the first aphorism

of Sivagnana bodham had any background similar to what we see in the West. If the metaphysical principles setforth therein was the original thought of the Tamil land, it should have had certainly a background. No philosophic doctrine could be a bolt from the blue. Nor could it have been borrowed from any other system of Indian thought as was explained already.

We shall again turn to Tholkappiam. (3rd or 4th Century B. C.) We find a theory of Evolution, based on the gradual development of sense perception, was well established at the time of Tholkappiam. The marapiyal (27) of Tholkappiam states :

ஒன்றறிவதுவே உற்றறிவதுவே
இரண்டறிவதுவே அதனொடு நாவே
மூன்றறிவதுவே அவற்றொடு மூக்கே
நான்கறிவதுவே அவற்றொடு கண்ணே
ஐந்தறிவதுவே அவற்றொடு செவியே
ஆறறிவதுவே அவற்றொடு மனனே
நேரிதினுணர்ந்தோர் நெறிப்படுத்தினரே.

"That which has a single sense perception is that which it knows by sense of touch. That which has two sense perceptions is that which knows by sense of taste in addition. That which has three sense perceptions is that which knows by the sense of smell in addition. That which has four sense perceptions is that which knows by eye in addition. That which has the five sense perceptions is that which knows by ear in addition. That which has six sense perceptions is that which has the mind in addition. This is how the scholars who have well understood the progressive evolution have classified them", states Tholkappiar.

Mind is not treated here as an inner instrument for collecting and analysing the sense data and arriving at a

decision, as in the systems of Indian philosophy. It is treated here as one that gives the sixth perception in addition to the knowledge which the five sense perceptions furnish. Probably mind is treated here as a sense perception which affords the direct perception of the reality at the highly evolved spiritual level. It will be in-appropriate to enter into a discussion on the theory of knowledge which these concepts of sense perceptions convey. We are now concerned only with the theory of Evolution. We find here a progressive evolution by the addition of one more sense perception at each stage of development upto the sixth sense. It is remarkable that the order in which the senses are stated to have evolved are in perfect accord with the conclusions of modern biology.

The evolution of the organisms is here based on the development of sense perceptions in the order stated. Illustrations of the organisms with one to six senses are also furnished in Tholkappiam.

புல்லும் மரமும் ஓரறிவினவே
பிறவும் உளவே அக்கிளைப் பிறப்பே
நந்தும் முரளும் ஈரறிவினவே
பிறவுமுளவே அக்கிளைப் பிறப்பே
சிதலும் எறும்பும் மூவறிவினவே
பிறவுமுளவே அக்கிளைப் பிறப்பே
நண்டும் தும்பியும் நான்கறிவினவே
பிறவுமுளவே அக்கிளைப் பிறப்பே
மாவு மாக்களும் ஐயறிவினவே
பிறவுமுளவே அக்கிளைப் பிறப்பே
மக்கள் தாமே ஆரறிவுயிரே.

The grass and the trees and all the other vegetable kingdom coming under them, belong to the first category of those with one sense perception. The snail and the

shell fish and other similar creatures belong to the second category of two sense perceptions. The termites and the ants belong to the third category of three sense perceptions. The crab and the bee and other similar creatures belong to the fourth category of four sense-perceptions. The animals and the lesser mortals and creatures similar to them belong to the fifth category of five sense perceptions. Man, the spiritual, belongs to the sixth. The vegetable and animal kingdom as worms, reptiles, birds, and as ghosts, rakshasas and saints. The order enumarated by the saint is not in the perfect order of evolution. His theme here was not one of evolution but one of supplication. The requirement of his prosody and rhyme and the intention to produce an emotional appeal in the reader or the hearer did not permit of a better classification. Anyhow from his supplication to the Almighty we can very well discern a theory of evolution was deep rooted in the mind of this saint philosopher. The evolution as conceived by him was a progressive one extending to the organic from the inorganic. In his haphazard classification, the saint had brought the stone in close proximity to man so that the ancestry may well be brought home to him to curb his egotism. This was the main theme of his devotional hymn in which this theory of evolution finds a place.

Thiruvalluvar also refers to the birth of man in seven categories of beings, through which man has descended. We have no complete record to indicate the continuous history of the development of thought. Such records have not been preserved here as we find in the West. It is extremely lucky that there are these scanty references atleast to trace the development and to serve as a background to the philosophy of evolution set out in Sivagnana Botham. Even from the scanty references we have, it will be trans-parent that the Tamilian thought of evolution was for in

advance of the Western thought and that a thousand years ahead.

It is only in the twentieth century the West came to recognise one continuous evolution from the inorganic to the organic. Sir Jagdesh Chandra Bose demonstrated by his experiments the fatigue in metals, their inability to continue their normal reactions to certain agents beyond certain time – and the disappearance of fatigue after rest. He also showed the sensitivity of metals to excitants, depressants and poisons. These experiments thrilled Western thought. They were repeated and verified in three continents and found to be correct. In the wake of these experiments, scientists continued their search for life in the inorganic with vigour and enthusiasm by various experiments and observations. They collected a large number of facts on the basis of which it is now possible to prove the development of matter and demonstrate the various stages through which matter must have successfully progressed on the way to emergence of life in the sense we understand it now. A. I. Oparin of the Academy of Science U. S. S. R. brought out his book 'The origin of life in the earth' in 1956; and in this book he gives a complete picture of this evolution of life in matter as it appears in the light of the scientific evidence now available. The insuperable wall that separated the organic from inorganic in the world of science has thus been finally demolished.

What we have so far dealt with relates to the empirical science the science of evolution. We are interested more in the reaction which this advancement of science produced on philosophy rather than the advancement of science itself. The philosophers found that there was in the evolution proved by science more than physical causation, more than mere mechanism. The evolution of the world, the organic

and the inorganic, had a meaning and a deep import. Philosophy had to find out these and interpret what a true evolution means for philosophy. The rhythmic process of alternation of origin, growth and decay or the eternal and universal changes which result therefrom, observed by Meikandar had a message to convey to the world. In the same manner as Meikandar, the West had also come forward to search for the message of this process.

Herbert Spencer was the first to take up this quest. He is called the true prophet of the philosophy of evolution. According to him evolution is an integration of matter and concomitant dissipation of motion during which matter passes from a relatively indefinite incoherent homeogeneity to relatively coherent heterogeneity and during the retained motion, undergoes a parallel transformation. All the changes amount to a process of integration and differentiation. He conceived of an unknowable at the back of these changes or the evolutionary process.

Henry Bergson criticised the theory of Spencer as one of Science of Evolution and not one of philosophy of evolution. A philosopher should explain the life movement which is the core of the evolution and not the evolution of the crust, as was done by Spencer. Bergson challenged the mechanistic biology of Spencer on purely scientific grounds. He asked, "Why did not life stop wherever it was possible? Why has it gone on? Why, indeed, unless it be that there is an impulse driving it to take ever greater and greater risks towards its goal of an ever higher and higher efficiency?" This impulse, Bergson called Elan Vital. Elan Vital is super physical in character, determining the tortuous and sinuous course of evolution. In this creative evolution conceived by him chance had no place. Variations and mutations acquire a teleological significance. Elan Vital

actually brings an organism into existence and a new species into life.

This concept of creative evolution was moulded into emergent evolution by Lloyd Morgan. He tried to reconcile mechanism with teleology, and naturalistic evolutionism with creative evolution. According to him, there are two forces operative in evolution, one generating development by continuing the old and the other bringing in something new. The former was a resultant and the latter was an emergent. On the basis of the new that emerges, his theory is called emergent evolution. He rejected Elan Vital as not consistent with the demands of Science. He conceived of a power or an activity behind all happenings. "The cause of all these is the creative activity of God" concluded Morgan. Samuel Alexander who followed him declared a novel theory, that space and time is the stuff of which the world is made. God is like matter and mind, a creature of space and time. First, determinate motion came out of space-time matrix. Then matter came out of motion and then emerged qualities. Life emerged out of matter and mind out of life and finally God was the last emergent.

The Western thought was thus groping in the darkness of the confusion till a towering intuitive genius Alfred North Whitehead (1861-1947) took up the solution of this problem. As the philosophy of evolution reached its Zenith in the hands of Meikanda Devar, Evolutionism in the West reached its Zenith in Whitehead. He was a great mathematician, scientist and a philosopher. He was the joint author with Bertrand Russel in bringing out the Principia Mathematica. He agreed with Russel in the mathematical Logic but differed from him totally in his philosophy. Here is an estimate of his greatness by the German philosopher Rudolf Metz" – If we measure the work of both (Russel and White-

head) in regard to their philosophic importance, that of Whitehead appears much weightier than that of Russel. It surpasses also that of the most other British thinkers of the present and of the recent past; and although the final judgement must be left to posterity, it may be said even today that very few contemporaries reach Whitehead's high level and hardly any one surpasses it. Even when viewed in a historical perspective, it is plain that Whitehead's philosophy is one of the highest achievements of British thinking and may be reckoned as on a par with the great classical systems of the past". From what I have been able to discern from the works of Whitehead, his philosophy seems to have closer affinities with the classical system of Sidhhanta than with any other system either Eastern or Western. It is of course difficult to understand the full implications of his philosophy unless one is a mathematician and a scientist and had achieved the level of his attainments. The difficulty of understanding him is further enhanced by his using the technical terms of mathematics and the Language of science and mathematical logic. He is more terse, abstruse and aphoristic than what we find Meikandar to be. I shall however point out a few similarities between Siddhanta and the Philosophy of Whitehead on fundamental and significant points which stand out in sharp focus.

It is well known that Vedantic monism had a great sway over the Western thinkers but Whitehead differed from this monistic view and maintained pluralism. He rejects monism on the ground "that it is unable to satisfy the criterion of coherence and by the introduction of the doctrine of appearance a monistic theory involves itself in incoherence". Whitehead asks "how can the unchanging unity of fact generate the delusion of change?". ("Modes of Thought" P. 73) "It is quite incredible", observes, Whitehead, "that the absolute as conceived by monistic philosophy should

evolve confusion about its own details. ("Modes of Thought" P. 70). This is exactly the position taken up by Siddhanta against monistic Vedanta.

In the metaphysical structure and cosmology, propounded by Whitehead, the basic reality is God, as in Siddhanta. His scheme of cosmos cannot progress or develop without God. "The primordial nature of God is the concrescence of a unity of conceptual feelings. It is the envisagement by God of all the possibilities that are ever realizable in the universe". According to him "God did not create the world. He saves it. He is the poet of the world with tender patience leading it by his vision of truth, beauty and goodness. ("Process and Reality" P. 490).

The laws and principles of relativity dominated as the main feature of physical science of his days. Whitehead was the first to apply this law of relativity to the relation between God and the world and to find a scientific and metaphysical interpretation for their mutual influence and relationship. He observes: "The principle of universal relativity is not to be stopped at the consequent nature of God". ("Process and Reality" P. 496) "What is done in this world is transformed into a reality in Heaven and the reality in Heaven passes back into the world. By reason of this reciprocal relation, the love in the world passes into the love in Heaven and floods back again into this world. In this sense God is the great companion — the fellow sufferer who understands". ("Process & Reality" P. 497) What a true Siddhanti is Whitehead! He has here given a scientific and metaphysical interpretation of the great cult of Bakti which had reigned supreme in the South and which Meikanda Deva had incorporated in his aphorisms as

"அயரா அன்பின் அரன் கழல் செலுமே",
"ஏகன் ஆகி இறைபணி நிற்க, மலம் மாயை
தன்னொடு வல்வினை இன்றே"

These do not however mean that the philosophy of Whitehead and the philosophy of Siddhanta are identical. Both Meikandar and Whitehead are concerned to investigate the problem of the world, both are empirical in their approach, in addition to their speculative flights. The interpretation of both are in terms of metaphysical theories. Both subject to the process of evolution to scrupulous analysis and reduce it to its ultimate origin and start from a state of Potentiality (ஒடுங்கி) where from evolution progresses stage by stage. The philosophy of Whitehead is called the philosophy of organism while that of Meikandar is called Saiva Siddhanta the philosophy of triple realities. Though the name is different, the philosophy of organism seems to approximate more to the philosophy of Siddhanta than to any other system of European or Indian thought. In the philosophy of organism the ultimate is creativity. Whitehead states "In all philosophic theory there is an ultimate which is actual in virtue of its accidents. It is only then capable of characterisation through its accidental embodiment and apart from these accidents is devoid of actuality. In the philosophy of organism this ultimate is termed creativity" ("Process and Reality:" page 9) Accident here means that which is found without an apparent cause Siddhanta calls this Maya Mala whose main function is creativity. The world evolves out of this Mala. This was pointed out already in some detail. Whitehead calls God as "Its primordial non-temporal accident". That means God is the primordial spiritual entity coexistent with creativity or Maya Mala. The scheme of organism is then elaborated into categories definitely formulated and defined at each stage of progression. Siddhanta adopts the same procedure. The creativity of

Maya Mala is divided into progressive stages of three categories, Suddha Maya, Asuddha Maya and Prakriti Maya. The suffix of Maya attached to each of these categories will itself indicate that these are the evolutes of creativity or Maya Mala divided into three stages of definite progression. Whitehead divides the process into three main categories. This is what he says about his categorical divisions which flow from the final nature of things. These three main conditions are

1. Category of Subjective unity
2. Category of objective identity and
3. Category of objective diversity.

Later we shall isolate five other categorical conditions but the three conditions mentioned above have an air of ultimate metaphysical generality. (Process and Reality p. 314). The first two resemble the subjective unity and objective identity of Anava—Atma bond. The third resembles Maya Mala. These will be explained further when Malas are dealt with.

The similarity pointed out here does not mean that the three categories in Saiva Siddhanta are identical with the three categories of Whitehead. The similarity is pointed out to show that how the intuitive genius of two great thinkers, belonging to different cultures, different countries and different times, have thought alike and adopted more or less the same mode in their approach and in their metaphysical formulation. There are of course differences between them and differences are bound to exist when each is an original and independent thinker. Whitehead himself recognises the possibility of this difference and observes, "There may be rival schemes inconsistent among themselves,

each with its own merits and its own failures. It will then be the purpose of research to conciliate the differences" ("Process and Reality", P. 11) with the characteristic humility of a great original thinker he states that his "metaphysical categories are not dogmatic statements of the obvious; they are the tentative formulations of the ultimate generalities". (P. R. P. 11)

If we could reconcile the differences, correlate the basic principles on which these divisions into categories have been made, we may perhaps be able to locate what the tatvas of Siddhanta mean in relation to modern thought. It is in quest of this, the comparison with the Western thought was taken up. It is not possible to undertake this reconciliation unless one understands the great change brought about by Einstein's theory of relativity in the field of mathematical physics and the consequent advancement in atomic physics and quantum theory. Whitehead formulated the metaphysical basis, on the philosophic meaning of the new knowledge supplied by the relativity, the quantum and the atomic theories. Whitehead himself states in his "Process and Reality", "Thus the metaphysical truth is atomism" (Page 48). "Each atom is a system of all things" (Page 49) Atomism means the metaphysical and scientific principles underlying the constitution of an atom or the principles involved in the sub atomic physics. The atom which was once considered inorganic was now found to throb with life but at a level different from the human and it turned out to be the highly organised centre of ceaseless activity. It came to be recognised that "the essence of reality was not in extension solidity and weight but in the activating power which is at once the life of the atom and the secret of the genius".

We saw already that the Saint Manicka Vasagar traced the decent of Man from a block of Stone. His poem suggests

the philosophic generalization that even between the extremes of stone and a man of genius there was a gradual and progressive process of evolution. There is also a pointer in the classification of the Tattvas by Siddhanta that its sub-divisions related to subatomic stages. The last of the tattvas under the category of Asuddha maya is called Moola Prakriti, which means the root of Prakriti. Prakriti, we know is the world of five elements which is dealt with under Prakriti Maya. We also know that the five elements which constitute the Prakriti Maya are made up of atoms. The root of Prakriti Maya should therefore mean the root of atoms which form the five elements of Prakriti Maya. The root of the atoms thus means and indicates the subatomic stage. Siddhanta does not admit that atoms form the ultimate cause of the world but goes far deeper beyond it to the subatomic physics, for its metaphysical and philosophic interpretation. Let us now get into the atomic and subatomic physics and verify further.

Atomic Science and Saiva Siddhanta

Atom is not new to Indian thought. According to Sankhya philosophy, there existed five classes of atoms with accretions of matter relating to potentials of sound, touch, smell, light and heat and taste. Ganada of the Nyaya-Vaiseshika school had also an atomic theory. Atom was known to the greek philosopher Democritus. He said that all matter consisted of atom particles, of some fundamental nature. Saiva Siddhanta went far beyond this atom to the subatomic stage.

Eventhough the atom was known to the ancient, its properties were not so well known to them as it is known to day to modern science. It has not only taken us into a fairy land, a land of wonders and mysteries, but has proved to be

one of the most philosophic or metaphysical parts of modern physics.

Atom is the smallest particle which exists in a free state. It also exists in combination with other particles. It was considered as indivisible. It is so small that half a million atoms could be piled, one over the other, to equal the thickness of a paper. It is invisible to the most powerful light microscope.

This invisible atom, and indivisible atom had at last been broken open and its properties studied with much precision and accuracy. The physics of this smallest particles, its inner structure and behaviour had become the absorbing topic of the modern age. Inside the tiny particle is a planetary system. There is a nucleus analogous to a sun, around which the electrons circle round and round like planets. The electrons go whizzing round and round incredibly fast. They travel in various orbits, so fast that they are back in particular position at the same time they leave it. They jump from one orbit to the other at their will and pleasure. Their behaviour is unpredictable.

The quantum theory now accepted practically by all physicists describes the motion of the electrons as discontinuous and irregular. There is no predictable order in their behaviour and though they may change their place or speed, the move from one place or speed to another, apparently without passing through the intermediate positions or velocities.

Sir Arthur Eddington says: "It is a consequence of the quantum theory that physics is no longer pledged to a scheme of deterministic law", "Determinism has dropped out altogether in the latest formulations of theoretical physics,

and it is at least open to doubt whether it will ever be brought back .... The great laws hitherto accepted as causal appear in minute examination to be of statistical character, and all predictability is due to the statistical regularity of indeterminate particulars." ("Science and the Modern World" pp. 294, 298)

He again states : "It would be ridiculous to say that all that we know of the mental or organic world indicates determinism; on the contrary our direct experience, which is the last test of truth, shows us a whimsical spontaneity everywhere. Our "Laws" are taken from the world of "matter" and are then artificially applied to "mind". "The mind has by its selective power fitted the processes of Nature into a frame of law, a pattern largely of its own choosing; and in the discovery of this system of law the mind may be regarded as regaining from Nature that which the mind has put into Nature.'' The Nature of the Physical World, (p. 244). Even the indestructibility of matter and the conservation of energy are weakening before the phenomena of radio-activity; and the atom itself has revealed, in the "quantum", a degree of indeterminateness and irresolution almost human".

Bertrand Russel, makes a characteristically candid statement of the situation. "We have seen that on the basis of physics itself there may be limits to physical determinism. We know of no laws as to when a quantum transaction will take place, or a radio-active atom will break down. We know fairly well what will happen if anything happens, and we know satistical averages, which suffice to determine macroscopic (large-scale) phenomena. But if mind and brain are causally interconnected, very small cerebral differences must be correlated with noticeable mental differences. Thus we are perhaps forced to descend into the region of quantum transaction and to desert the macroscopic level where satis-

tical averages obtain perhaps the electron jumps when it likes. Perhaps the minute phenomena in the brain which make all the difference to mental phenomena belong to the region where physical laws no longer determine definitely what must happen. This, of course, is merely a speculative possibility; but it interposes a veto upon materialistic dogmatism". ("Philosophy". p. 393). "So far as quantum theory can say at present, atoms might as well be possessed of free will, limited, however, to one of several possible choices". ("The Analysis of Matter", p. 38).

Bernad Bavink, a German Philosopher and science writer, states in his "Natural Seience in the Third Reich" (Hunsere Welt Vol. 25. (1933) 225): "There is to-day within the circles of natural scientists, a willingness to restore honestly, the threads from these sciences to all higher values of human life, to God and to soul, to freedom of will etc. These threads had been temporarily all but disrupted and such a willingness had not existed for a century".

The British physicist Sir James Jeans wrote : Today there is a wide measure of agreement, which on the physical side of science, approaches almost to unanimity that the stream of knowledge is heading towards a non mechanical reality. The universe begins to look more like a great thought than like a great machine; mind no longer appears as an accidental intruder into the realm of matter; we ought rather to hail it as the creator and governor of the realm of matter.

Bernard Shaw sums up the reaction of the twentieth century to the atomic truths beautifully well in his play, "Too, True To Be Good," in his own inimitable whimsical manner thus :

"The universe of Isaac Newton which has been an impregnable citadel of modern civilization for three hundred

years has crumbled like the walls or Jericho before the criticism of Einstein. Newton's universe was the stronghold of rational determinism; the stars in their orbits obeyed immutably fixed laws, and when we turned .. ...to the atoms, there too were found the electrons in their orbits obeying the same universal laws. Every moment of time dictated the following moment .... Everything was ca lculable: everything happened because it must; the commandments were erased from the table of the laws, and in their place came the current algebra; the equations of the mathematicians."

He then describes how this conclusion was shattered by the twentieth century atomic physics and quantum theory. "And how?" he questions, "– what is left of it? The orbit of the electron obeys no law, it chooses one path and rejects another...All is caprice, the calculable world has become incalculable." He finds that there is a return to the pre-Newtonian organismic mechanics which was presented previously as the mechanics of Aristotle and St. Thomas and states "purpose and design, the pretexts for all the vilest superstitions, have risen from the dead and cast down the mighty from their seats and put paper crowns on presumptuous fools".

All these amount to a contention that the twentieth century atomic physics and quantom theory authorise the introduction of mental and spiritual element into the physical world while this was not possible by the Newton's theory. These are not arguments based on anology or allegory, but are meta-physical interpretations of the physical phenomena by great scientists and able philosophers.

Saiva Siddhanta goes far beyond these interpretations and detects here far more metaphysical truths than those stated above. Indisputably there is motion within the atom

and the incredible speed of the electron. The element of time however infinitismal it may be, has already begun. This is the first Kala tattva of Siddhanta, the time principle. Time serves as the channel for all the orders of creation and serves provisionally as the auxiliary cause, till science analyses the Bindu and The Nada Tattva and its metaphysics are known.

It is true that there is indeterminancy and the action of the electron is not predictable. But does it not obey any law at all? If it did not, how could it be within the atom? Why does it not fly away or fall into the Nucleus even at the outset? Why should it circle in orbits or why did it not run pell mell? There is certain law which the electrons follow or within which they have absolute freedom. Their 'freedom bound in unfreedom stood'. They obey a certain law whatever that be; otherwise we would not have had the very structure of an atom or the planetory system within it. In the Niyati Tattva of Saiva Siddhanta, the foundation is laid even from the sub-atomic stage for the principle of order and system which is to build up and pervade the universe.

Great philosophers and scientists have already noticed the potentials of mental faculties in the behaviour of the electrons as will be evident from the quotations cited before. The Kala Tattva of Siddhantin, the potential mental faculty has thus its rightful place in the sub-atomic stage itself. Vidhya Tattva is interpretted as the growth of a tendency to discriminate. The mental elemant has to discriminate one among the several choices which the atomic particle has before it. The faculty to discriminate arises at a higher stage of the mental development and marks a separate stage in evolution and thus Vidhya Tattva comes after Kala Tattva. The behaviour of the atom shows

that the potentials of these two elements are contained in the subatomic stage and rise later to the great heights of genius in the human beings.

Raga means desire. We are the product of our desires. "You become what you desire", says Siddhanta. We act according to our desires and in realising our desires arises the will. If there is no desire there can be no will. Siddhanta goes to the root cause of the will and formulates Raga as one of the Tattvas. The potentials of this desire and will, which had later covered the world with achievements and successes, are also at the sub atomic stage. These tattvas are thus the rudiments of the cognitive and conative elements which are to arise hereafter in the organic beings.

The five tattvas we have seen may be lodged each separately in individual elementary particle or may be found all combined in any one of them. Other tendencies which constitute the necessary potentials for the emanation of a human beings are called the Purusha Tattva. This is what is revealed by the atom in the quantam, as stated by Sir Arthour Eddington, 'to a degree almost human'.

The sub-atomic stage is the basis for further and further aggregations leading to the formation of inorganic substances and the formation of our earth, the Prakriti. Today we know that 92 kinds of atoms of the inorganic exist ranging from hydrogen the simplest to uranium the most complicated. The nature of the substances formed by these atoms depends not on the amount of atoms contained in them but on the amount and arrangement of the protons, electrons and neutrons in the atoms themselves. Saiva Siddhanta does not therefore take atom as basic for the formation of the inorganic substances but goes to

the sub-atomic stage and sees the root of the later chemical aggregation which is to result in the formation of the earth, in the sub atomic stage as the Moola Prakriti Tattva. The electrons and protons and neutrons according to the Niyati Tattva get arranged in various numbers and in various positions in the atoms and produce various chemical substances. They combine in various ways to produce the various substances which form the main constituents of our mother earth. This marks the vital differences between Sankhy and Nyaya Vaiseshika on one hand and Siddhanta on the other, regarding the position of the atom in the evolution. The position stated by Siddhanta seems to be more in accord with the scientific truths than with the position claimed for atom by the other schools of thought.

I have cited the views of eminent Scientists and Philosophers to show that even at the sub-atomic stage, the essential human tendencies and the basic constituents of this world take shape. There are also a few who do not agree with this view and call this an atomic myth. Whitehead himself has furnished a natural explanation for the human tendencies observed at the sub-atomic stage. According to him, when an electron comes in contact with a proton, there is an experience which this contact produces, and exhibits the duality of subject-object relation. In any experience, there are always two things, some thing which produces it and something also which experiences it. There is thus a subject–object–structure of experience even at the sub–atomic stage. This subject–object relation is not identical with the relation of the knower and the knowledge resulting therefrom, which are present only in experiences which are possible at the human level. In experiences in levels lower to human level the subject–object relation subsists even though it does not result in knowledge. The essence of experience at the lower levels is no doubt not knowledge but is something akin

to it, which Whitehead calls feeling. It is true that knowledge as consciouness of a definite content, is not present, in the electron and proton but the electron and proton are affected by, or have to do with, or are concerned with each other. This 'having to do with,' or concern is called feeling. The iron feels the fire when it is heated but-it may not know it at a human level. Every actual entity, high or low, has thus a definite feeling. According to Whitehead that which affects nothing or is affected by nothing is itself nothing. So he argues "that the notion of something unfelt and is unfeeling of, 'vacuous' actuality, must be given up as inapplicable in sound metaphysics". Whitehead has coined a new term "prehension" to indicate this feeling. Prehension is something short of apprehension which does not support a higher mentality or consciousness of some definite content and is applicable to electrons, protons and atoms. Regarding the notion of physical energy which is the activating principle in the life of the electron, proton and atom, this is what Whitehead says: ".This is not an example of concious perception, for the subjective forms of a simple physical feeling does not involve consciousness unless acquired in subsequent phases of integration (PR. P. 334). According to the concept of the Tattvas, Siddhanta considers that the potentials of consciousness lie in the sub-atomic stage but originates or manifests when the Karmendrias and Gnanendrias appear in the process of evolution. Whitehead adds "consciousness originates in the higher phases of integration and illuminates those phases with greater clarity and distinctness". ("Process and Reality" P. 335). He further points out: "The notion of physical energy which is at the base of the physics must then be conceived as an abstraction from the complex energy, emotional and purposeful, inherent in the subjective form of the final synthesis in which each occasion completes itself". ("Adventure of Ideas" P. 239).

These are not mere suggestions or concepts derived from imagination. Whitehead has with infinite insight of a divine intuition has worked out the details of a regular system in his 'Process and Reality', indicating their bearing on diverse facts of life, on the order and system in Nature and on the ultimate conclusions of science and philosophy. In the light of the elucidation of Whitehead and the views of eminent philosophers and scientists the seven tattvas of Asuddha Maya become rational principles, metaphysical in their nature.

It is time we gather up the threads now. We have had a synoptic view of the world thought on evolution with the position of Siddhanta fairly located therein. There have been three stages of development in the Siddhantic thought on evolution. In Tolkappiam evolution was almost confined to the organic from the vegetable kingdom to the spiritual man, and at the time of Manicka vasagar, about the 9th century A.D., the theory of evolution had extended from the inorganic stone to the highly organised human being, and in the philosophy of Siddhanta evolution had begun from the sub-atomic stage to which the category of Asuddha maya belonged and even earlier from the stage of Suddha Maya and that of Malas the potentials. Even from the scanty references we had, we could well mark out these three stages of definite progression in Tamilian thought.

Above the category of Asuddha Maya, we have the category of Suddha Maya and the first evolute Nada Bindu. Modern physics has not fully gone into this evolute of Nada Bindu which is equated with the origin of sound in modern physics. Physics has no doubt studied speed, frequency of sound wave length and amplitude, pitch, intensity and quality but could not go deeper into it as it has done in the case of the atom. Our investigation has therefore to stop with Asuddha Maya and there is no scope for any further eluci-

dation of Suddha Maya in the present state of our knowledge. Malas will be dealt with separately.

There is yet one more category below Asuddha maya, the category of Prakriti Maya. The Tattvas under this category are comparitively well known. It is almost a matter of common knowledge among most of Indian thinkers, how the earth is composed of the five elements, how the five thanmatras, five Karamendrias, five Gnanendrias and the four anthakaranas have developed and function in the human being. We have therefore to leave this out of the scope of this lecture.

Let us recall the axiomatic statement of Whitehead that "the ultimate metaphysical truth is atomism". Siddhanta exemplifies this truth by its concept of Atman, the life potential, and Mala, the matter potential. The all pervasive life potential or soul becomes individualistic as an atom and is called 'anu', an atom. The Mala or Matter potential which binds it and makes it individualistic is called Anava. Anava means 'of the Anu or Atom'. Anava is derived from Anu, Anu-Anava as in manu, manava - Yathu - Yathava. The life potential and the matter potential are atomised to begin with even at the primordial stage as the first step in confirming that ultimate metaphysical truth. Beyond physical atomism. We shall see more of this when we deal with the theory of Mala in Saiva Siddhanta.

Let us also recall the statement of Whitehead that each atom is a system of all things. This is a highly conceptualised generalization, which requires further elucidation. Siddhanta elucidates that the principles of time, order, Kala and Vidya (Prehension), will (raga), other human tendencies (Purusha tattva), the constituent principles of our material world (Prakriti tattva) are in potence in the sub-atomic stage shaping the atom. This analysis and elucidation

increase our understanding, lead to the conclusion that the metaphysical truth underlying these tattvas the same as those arrived at by Whitehead.

It is rather amazing that long before scicnce was bron, without laboratories, atom smashers, micro wave spectroscopy, without differential calculus and advanced mathematics, how Siddhanta was able to arrive at the philosophical basis and the metaphysical law governing the truth testified to now by modern science. This success which attended the quest of Siddhantic philosophy and metaphisics, has to be attributed mainly to its correct mode of approach. We have already seen that Siddhanta has taken the outer and the inner world as real and has relied on the experiences of both the inner and the outer world to lead to the reality. These experiences aided by intuitive insight bestowed by His grace (அருள்) supplemented each other and also served as effective means of check, each by the other, to weed off 'false concrescence', to steer clear of false reasonings and most of all to detect pseudo intuitions. This supplementation that followed led the way to a vittal and fuller truth. These have enabled the conclusions of Siddhanta so deduce correctly the metaphysical conclusions from modern science and to secure for the metaphysics and philosophy of Siddhanta a unique place among the realistic systems of thought in the world.

THE-THEORY OF MALA IN SAIVA SIDDHANTA AND MODERN SCIENCE

LECTURE–IV

The theory of Mala is peculiar to Saiva Siddhanta. There is no place for it in Vedanta, Buddhism or Jainism. Dr. Gowrinath Sastri of Calcutta in his scholarly work "The philosophy of word and meaning", which intreprets the philosophy of Bartru Hari in relation to his Vabyapadya states: "Finally it is interesting to note that the grammarian has used the term Mala several times in his work. This term has not been used in Vedanta Literature and sparingly used in Sankya literature. But it has gathered a spcial meaning in the Agama literature of the Saivas" (p. 18)

Bartru Hari who used the term Mala several times did not formulate any theory of Mala but formulated a theory of Sudda advaita on a different basis. Sankya which has some thing similar to the Tattvas in Saiva Siddhanta did not recognise this theory of Mala. The theory of Mala is thus a special feature of Saiva Siddhanta which has nothing in common with the other systems of Indian philosophy.

This Mala is divided into three primary divisions according to the subtle determinate tendency immanent in them. Malas are not substances. Let us recall the manifested world of He, She and It, which lies at the feet of Lord in its potentiality as (ஒடுங்கி) in Mala at the primordial state, unable to evolve themselves as was explained under the first aphorism of Sivagnana bodham. This concept of Mala as a

potentiality, is itself a metaphysical concept expressed in Agamic phraseology. This is a concept which exhibits the ultimate entities of the phenomenal world in terms of which the law of nature and the evolutionary process could be explained. Whitehead holds that potentiality must be regarded as an important metaphysical notion. The very process of change, origin, growth and decay implies the notion of potentiality. Whitehead observes in his "Modes of Thought" (p. 136), "the notion of potentiality is fundamental for the understanding of the existence as soon as the notion of process is admitted. If the universe be interpreted in terms of static actuality, then potentiality vanishes. Everything is just what it is. Succession is mere appearance rising from the limitation of perception. But if we start with process as fundamental, then the actualities of the present are deriving their character from the process and are bestowing their character upon the future. Immediacy is the realisation of the potentialities of the past and the store house of the potentials of the future".

The concept of Mala is thus a metaphysical concept. It is the storehouse which holds in potence the process of evolution of the fundamental entities out of which the actualities of the world evolve. This concept resembles the concept of eternal objects of whitehead. The malas are eternal and the eternal objects are also eternal. These eternal objects determine definiteness of things which come into actual existence. They guide the process of evolution exactly as the Malas do. This is what whitehead says about his philosophy of eternal objects. "In such a philosophy the actualities constituting the process of the world are conceived as exemplifying the ingression or participation of other things which constitute the potentiality for the definiteness for any actual existence. The things which are temporal arise by their participation in the things which

are eternal, the two sets are mediated by a thing which combines the actuality of what is temporal with the timelessness of what is potential. This final entity is the divine element in the world by which the barren inefficient disjunction of abstract potentialities obtain primordially the efficient conjunction of ideal realisation. This ideal realization of potentialities in a primordial, actual entity constitutes the metaphysical principle whereby the actual process exemplifies general principles of metaphysics and attains the end proper to specific types of emergent order'' ("Process and Reality" p. 54).

As was already pointed out, whitehead is very terse in his expression. It is not easy to explain all the intricate thoughts involved in the extract quoted. I shall here confine myself to the points similar to the Siddhantic thoughts.

As already explained, the things which are eternal are the Malas. Temporal things become the actual objects in this world which evolve because they participate in the malas. The Malas thus cause their emergence or evolution and confer definiteness for their actual existence. The Malas constitute the potentialities. The potentialities are timeless according to Siddhanta. The things which combine the actuality of what is temporal with what is potential is stated to be the divine element. This divine element is God or the Chit Sakti of the Lord in Siddhanta. I am unable to find any difference so far, between the view of Siddhanta regarding the Malas and their function and that of Whitehead regarding the eternal objects and their function. I shall stop here without elaborating the comparison further. The Tamil Land should be grateful to Whitehead for the concept of eternal objects which explains the rationale of the concept of Mala and its metaphysical nature.

I should however point out here that Whitehead seems to recognise a plurality of eternal objects but does not fix their

number. Siddhanta had reduced their plurality to the ultimate minimum of three and to a maximum of five, so as to bring under their generalization all the possible actualities, physical and mental. The fundamental malas are Anava, Karma and Maya and the additional two are Mayeyam and Tirotayi. Of them Anava is most important and plays a vital role in the philosophy of Siddhanta and it has to be dealt with at some length.

Anava Mala

As already explained Anava has introduced differentiation and individualisation in the Atman which was a vibhu which was all pervasive undifferentiated. This Anava has secured the Atman the subject in its grip and the subject the Atman identifies itself with Anava mala. There is thus subjective unity and objective identity. Anava is always present with the Atman and is never aloof from it. (உடனுமாய்). The Atman always identifies itself with the mala and feels one with it. (ஒன்றதாய்). This subject object combination – the Anava Atman bond is a primordial bondage, which has come down beginninglessly (ஆதி அன்றதாய்). Sivagnana Siddhiar expresses this metaphysical position in the following verse:

ஒன்றதாய் அனேக சக்தி உடையதாய் உடனாய் ஆதி
அன்றதாய் ஆன்மாவின்தன் அறிவொடு தொழிலை ஆர்த்து
நின்றுபோத் திருத்துவத்தை நிகழ்த்திச்
செம்பினிற் களிம்பேய்ந்து
என்றும் அஞ்ஞானம் காட்டும் ஆனவம் இயைந்து நின்றே
– சித்தியார் 67.

This concept of Atma-mala bondage almost resembles the two fundamental categories of eternal objects of subjective unity and objective identity of Whitehead. According to

Whitehead these two unite or " when there is re-enaction there is one eternal object (ஒன்றதாய்) with two way functioning.'' He adds, " In this two way role, the eternal object is functioning relationally between the initial data on the one hand and the concrescent subject on the other. It is playing one self-consistent role in obedience to the category of objective identity." (" Process and Reality '' p. 337). In the realistic view the object and subject are considered as separate, one independent of the other. But according to Whitehead, the object necessarily conditions the subject and is felt by the subject. The subject and object become one and play one consistent role as in the Anava Atma union. The subject-object relation here is not restricted to the relation of knowing and perceiving but denotes a wider sense which seems to correspond to the Anava Atma bond of Saiva Siddhanta. The evolution starts-with this Anava-Atman bondage which has produced the individualisation or the unified eternal object of subjective unity and objective identity of Whitehead in the primordial stage. This is the metaphysical principle involved in the concept of Anva Mala.

Another contribution which Whitehead had made is his concept of feeling which elucidates further the theory of Anava Mala in Saiva Siddhanta. This theory of feeling is most fundemental and vital to his philosophy of organism. According to him every actual entity is nothing but a unity of feeling. It is an ' atomic drop of experience ''; Whitehead calls his philosophy itself as a 'critique of feelings'. We may recall here what was explained in the last lecture that the feeling is not one at the human level. It is a primitive prehension not amounting to conciousness. The eternal objects have also this feeling as patentiality. These feelings of eternal objects like those of actual entities are not of a human level. Nor are they prehensions at the physical level. They are called conceptual feelings.

Now let us turn to Siddhanta. The fundamental mala is Anava mala. Anava is a feeling, a feeling of individualism. Anava is thus an eternal object which holds in potence this feeling of individualism or egotism and when it unites with the Atman or the suject it imparts this Anava to the subject and makes it individualistic or egotistic in its tendency. The all pervasive (Vibu) Atman has been made individualistic and finite. Whitehead further observes "The quality of the feeling has to be definite in respect of the eternal object with which the feeling clothes itself in its self definition" ("Process and Reality" (P. 119). The feeling of Anava is a definite feeling and has clothed itself with an eternal object and is called Anava Mala. It has also in its turn clothed the subject, the Atman, which it had joined, with the same individualism.

This self definition, according to Whitehead is analysable into two phases. In its first phase it is a potential for physical feeling germane to the data. "The second phase is the admission of a lure into the reality of the feeling. The relevance of an eternal object in its role of lure is a fact inherent in the data. In this sense the eternal object is the constituent of the objective lure". Anava satisfies the requisite conditions of both the phases. This concept of an inherent lure is very important for Siddhanta. Lure means anything which entices or attracts by the prospect of pleasure and it equals Mala in Siddhantic thought.

Anava Mala is illustrated by Maraignana Desikar as Moha, Madha etc.; on the authority of Mirugendra and Mathanga Agamas, in his commentary on Siddhiar 119. According to Siddhanta when Anava mala unites with the subject, the Atman, it obscures its intelligence and creates nescience. According to Whitehead "The subjective, aim is not primarily intellectual; it is the lure for the feeling"

(P. R. P. 118). Umapathi Sivachariar calls this 'dark lure'"

"இருண்ட மோகமாய்" சிவப்பிரகாசம் 2 (2)

This concept of an objective lure as inherent in the eternal object is quite significant as it brings the philosophy of Whitehead in close proximity to Siddhanta. This existence of eternal objects, as stated by Whitehead or of mala by Siddhanta amounts to a hypothetical assertion of metaphysics that something exists at a metaphysical level. Whitehead had not given any illustration or proof of this either from science or mathematics or from common experience that they could really exist. The entities which had evolved out of these potentialities should have actually properties which have some affinity to those postulated at the metaphysical level. Let us now turn to the conclusion of modern science.

Whether according to the wave mechanics of Schrodinger or the quantum theory of Heisenberg, the dual nature of matter and energy persists. Though matter and enery are two distinct entities, they are always seen together. No matter exists without energy and no energy exists without matter, however infinitismal its ratio may be in its combined state. Both electron and proton contain mass and energy. If the mass in proton is I, 'one' the mass in electron is 1/1840 approximately. This dual nature also persists in the wave theory of Louis De Broglie regarding the light energy. Eventhough according to Einstein, energy could be converted into matter and matter into energy, each has its own ratio in the other according to the nature of the substance to which the convertion relates. For example 'V' (gama) radiation, a form of radiant energy (coming from radio active substances) gets transformed under suitable conditions into electrons and positrons, both of which have extremely small mass or matter. Thus matter and energy are intimately bound up with each

other even at the subatomic level. This exemplifies the metaphysical truth that there is the inherent lure which attracts each other and binds them together.

As matter and energy are bound up with each other at the physics level, the human soul and body are bound up together at the human level. As no energy could be seen without matter, no life could be seen without a body. This bond which holds the body and soul together was not thus introduced in any of the interim stages of evolution. It is a bond which has come down beginninglessly from the primordial state (ஆதி அன்றதாய்) as pasu - pasa bond or atman-mala bond as a result of the lure inherent in the Mala or the eternal objects of Whitehead. The metaphysical concept of the bondage of Pasu and Pasa of Saiva Siddhanta is confirmed by the modern findings of Whitehead and are exemplified by the conclusions of Modern Physics as a basis for the metaphysical conclusion.

In addition to the concept of feeling and inherent lure Whitehead postulates another metaphysical concept of 'Appetition'. The combination of eternal objects originate new possibilities. This is defined as an urge towards the future based on the appetite in the present.'' "Appetition is immediate matter of fact'', says Whitehead, "including in itself a principle of unrest involving realization of what is not and may be. The immediate occasion thereby conditions creativity as to procure in the future physical realization of its mental pole according to the various valuations inherent in its various conceptual prehensions'' ("Process and Reality'' P. 43). Atman and Mala create an appetite by the intensity in their formal constitution. Satisfaction of this appetite is something characteristic of the entity.

Is it not the appetition, the potential of creativity seeking satisfaction which induces the attraction between a proton

and an electron or between the positive and the negative charges? When scientists and philosophers have seen the future free will of man in the indeterminate behaviour of the electron in the orbit, will it be out of tune to suggest the potentials of creativity or the potentials of creative or sex urge in the attraction between the particles of negative and positive charges. The sex urge is one of the primordial urges more fundamental than free will. Schelling thought that what is chemical process (e.g. combustion) in inorganic nature appears as a power of reproduction in the organic. There is nothing in this world which is not swayed by sex impulse. This impulse is apparent in the higher regions of the organic but hidden in the domain of the inorganic and still more undetectable in the subtle atomic and sub-atomic stages and beyond, where they lie as potentials. Nothing in this world, substance or quality, appears that which did not exist before. Let us call Sath Karia Vada to our aid. The seen effect lies in an unseen cause. Whitehead had declared creativity as the ultimate reality. Siddhanta has gone ahead of these scientists and philosophers and has recognised appetition, satisfaction and union at the primordial state even before an electron was found out by science or the appetition as a metaphysical principle was conceived.

In the long progress of evolution, this appetition at the level of eternal objects or actual entities or at the physical level of the sub-atomic stage or the inorganic and organic stages, has proved to be a condition of creativity and evolution of the world. According to Siddhanta, in addition to this creativity it also serves as a means of purification of that individualism or ego out of which it emerges. This process of purification is fully manifest through the divine grace at the human level. Imparting a divine spark of love, the individualism or anava, self love and love of other sex (appetition) have been transformed into love celestial in

gradual evolution by His Grace. The base metal has been transmuted into shining gold. The truth underlying this purification of Love by which the individuality and the subject object duality vanish, cannot be expressed better than in the words of the great poet-philosopher Manicka Vasakar;.

> ''சொற்பால் அமுதிவள் யான்சுவை என்னத்துணிந்திங்ஙனே
> நற்பால்வினைத் தெய்வம் தந்தின்று நானிவளாம் பகுதிப்
> பொற்பார் அறிவார்?.........................''

Being influenced by good fortune, I have had the experience of being She (நானிவளாம்பகுதி) in which state she was like ambrosia and I its delicious taste which does not stand as a thing apart from it. Who can understand the beauty of this experience which implies duality, the experiencer and the experienced, while yet remaining one?"

In the supereme experience of pure love the duality vanishes. The song of Manicka Vasakar has something of mysticism which it is not easy for all to understand and Rabindranath Tagore, a Modern poet and philosopher had expressed the same truth in a modern way in his own inimitable manner in his Sadhana. It serves as a commentary on the verse of Manicka Vasakar cited. Please listen to him now.

" In love all contradictions of existence merge themselves and are lost. Only in love are unity and duality not at variance. Love must be one and two at the same time.

Only love is motion and rest in one. Our heart ever changes its place till it finds love, and then it has its rest. But this rest itself is an intense form of activity where utter quiescence and unceasing energy meet at the same point in love.

In love, loss and gain are harmonised. In its balance-sheet, credit and debit accounts are in the same column, and gifts are added to gains. In this wonderful festival of creation, this great ceremony of self-sacrifice of God, the lover constantly gives himself up to gain himself in love. Indeed, love is what brings together and inseparably connects both the act of abandoning and that of receiving.

In love, at one of its poles you find the personal, and at the other the impersonal. At one you have the positive assertion. "Here I am"; and at the other the equally strong denial – "I am not." Without this ego what is love ? And again, with only this ego how can love be possible? Meikandar closes his conclusion with the philosophy of love divine and states அன்பின் அரன் கழல் செலுமே and lands us in the ethics of love of Saiva Sinddhanta. Thus the concept of Anava and Maya played a vital role in the Philosophy of Saiva Siddhanta. As it marked the evolution of the social and religious ethics of the people and landed us in the philosophy of love we have to deflect for a while from the main course of metaphysics and understand this concept of love in all its ramifications.

The concept of love as a purifying factor is traceable from the time of Tolkappiam and Sangam literature. These literary sources prove that love developed in courtship and marriage as it was in the West. Its progress was phased through five stages called (அன்பின் ஐந்திணை) during the course of which it lost much of its egotism and the craving for the sex enjoyment kamam. It exalted the human feelings and emotions, and as conceived by these ancients, resulted in the continual realization in various stages the eternal and divine potential in love. When sex love became impersonal, the grip of the Mala got loosened. Let us here stop for a moment and consider the biginning of the 1st sutram

அவன் அவள் அது the uncommon division of universe in sex pronouns. You can now realize the depth and significance of the sutram. The sublimation of the family love into love divine plays a vital role for the conquest of the five senses in saivism without resorting to renunciation. The love of the beloved became the love of the children. The tenderness which love had gathered by now had become altruism and inspired the ardent labours for the suffering humanity. Love rose to the heights of considering all human beings as one's own kith and kin (யாதும் ஊரே யாவரும் கேளிர்).

The love progressed on from the love of huamnity to the love of God. God himself is conceived as love supreme. It is not an anthropomorphic change but a philosophic cocep-tion of transcendental value arrived at by logical reasoning. The fourth way adopted by St. Thomas Acquinas to prove the existence of God is applicable here. It is an argument from gradation to the maximum. We have seen the various graduation of love starting from the lowest sex to the high level of love of humanity at large. Therefore there is some-thing which is greatest of all these gradations. Now the maximum in any genus is the cause of all in that genus, as fire which is the maximum of heat is the cause of all hot things. Therefore there must be something which is to all love, the cause of love, the cause of goodness, and every other perfection and this was called God. Thus the concep-tion of love as God is a philosophic truth derived logically from intelligible principles. "Every series composed of a more and less connoted a most is a necessary and self evident proposition". This has to be verified in an analogical way and according to typically different modes and in accordance with the fundamental nature of the analogy suggested.

These principles rest on transcendental values or perfections which surpass every genus and every category and

demand existence on ever higher levels of being. The truth underlying these is affirmed by Saint Tirumular in his saying: "The ignorant think that love and Sivam are different; they do not know that love becomes God."

அன்பும் சிவமும் இரண்டென்பர் அறவிலார்
அன்பே சிவமாவது யாரும் அறிகிலார்

This is the natural out come of a civilization based on love which reigned supreme at the time of Sangam and Tolkappiam. No people whose very life was not love could have conceived God as love. The concept of Anava and its progressive purification and the concept of God as love take root from the very life of the ancient people and go to confirm the prehistoric antiquity. The Anava, moha, of selfish egotism, has through successive progression purified the appetition or selfish love of the sex (Madha) the selfish love for the children (sosha) and the altruistic love for the welfare of the huamnity (Arisha); It has now turned into the unabating appetition, for the celestial love of God. Umapathi Sivachariar states in his Sivaprakasam that Anava mala is gracious enough to take the Atman to the feet of the Lord.

— அது பரிந்து

நாகமா நதி மதியம் பொதிசடையான் அடிகள்
நணுகும்வகை கருணை மிக நயக்கும் தானே

Manavasagam Kadanthar in his Unmai Vilakam. (Stanza 51) states that the Mala leads to the attainment of Mukti.

முத்திதனில் மூன்றுமுதலும் மொழியக்கேள்
சுத்தஅனு போகத்தைத் துய்த்தல் அணு—மெத்தவே
இன்பம் கொடுத்தலிறைஇத்தை விளைவித்தல் மலம்
அன்புடனே கண்டு கொள்ளப் பா — உண்மை விளக்கம் 51.

Theis means: "In Mukti all the three realities exist. There is the soul which is in pure Siva Boga, there is the

Lord who confers this bliss and there is Mala the root cause of this attainment and with love, you may realise all these."

The Anava still persists though in a pure form even in the love of God, however intense and all consuming and ceaseless it may be. There is still the duality, the lover and the loved. The 'I' and 'Thou' are still there eventhough it is in the supreme love of God. There is yet a higher stage that is the merger with the infinite. The soul realises its inseperable union with Siva through ceaseless love (அயரா அன்பின் அரன் கழல் செலுமே) (Sivagnana Botham).

The Atman is now one with Siva. Anava has lost its grip over it for ever. It has lost its power (அழிந்திடும் சத்தி) and has become charred or sublimated. Umapathi Sivachariar states this in his Sivaprakasam 10.9:-

''அழிந்திடும் என்னில் நித்தம் என்றுரைத்தல் வேண்டா
அழிந்திடா தென்னில் ஞானம் அடைவது கருதவேண்டா
அழிந்திடும் சத்தி, நித்தம் அழிந்திடாது ஒளியின் முன்னர்
அழிந்திடும் இருளும் நாசம் அடைந்திடா மிடைந்திடாவே''.

The 'I' and 'thou' are nowhere. The soul fully effulgent rests in eternal peace united with the Lord. Thus the three fundamental realities of Saiva Siddhanta exist for eternity.

The problem of evil and Saiva Siddhanta

By its concept of Anava Mala, Siddhanta has tried to solve the problem of evil. The problem of evil is as old as philosophy itself. However lamentable or hateful evil may be, it has its place in the world. Good and evil are the opposing members of the great antimony. The existence of evil is no dream; it is a stubborn fact in life and it is as real as goodness is.

The problem of evil is a problem which has troubled the ancient as well as the modern philosophers both in the East and the West. There is no system of philosophy which has not devoted its serious consideration to the solution of this problem. Saiva Siddhanta had also gone deep into this question and had made its contribution to the solution of this problem. The importance of its contribution will become apparent only when we comprehend what the other systems of thought all over the world had thought about it.

The ancient Persians conceived AngraMainyu or Ahriman as the embodient of evil. The holy spirit which was the embodiment of good was Spentamainyu. These primeval spirits were the twins who emerged from Ahura Mazda, the supreme God head. They both were inveterate foes. Spenta Mainyu was always shadowed by his opponent the Angra Mainyu. Angra Mainyu is also the inveterate foe of mankind which lures it to the path of wickedness.

Zoraster condemned evil as evil. According to him, Evil was the active enemy of good and is not an illusion. It exists in the realm of reality. Man's birth right is to fight evil. It is his duty to resist and rout evil in his own nature. Philosophically it is stated that evil is just the negation of Good and when this negation is personified it becomes Angra Mainyu.

This Persian thought had influenced Christianity. We have in the old testament, Satan, the counterpart of Angra Mainyu, as opposing God and thwarting the will of God. In Christ we find a similar conflict and he overcomes all temptations held out by Satan. Judaism followed suit. In Islam too there is the figure of Iblis.

Among the philosophers of the West, Leibnitz considered that the world contained a great excess of good over the evil.

Evils like the imperfections and finititude in things are inseparable. They were named by him as metaphysical evils. God could have made the world free of moral evil; in that case he cannot endow man with free will, the root of man's virtues. When God had willed moral evil to exist, he had necessarily to provide physical evil as a punishment for the moral evil. Schopenhaur held that the noumenon was restless, enternally unsatisfied and perpetually warring and considered it as monstrous evil. He told humanity, "Flee flee from the noumenon". Most of the philosophers, ancient and modern, considered the phenomenal world as evil but no one had asked humanity to flee from the noumenon. Nietzsche considered that if we regarded the noumenon as evil, then the fault lies not with the noumenon but with the individual. He advocated transvaluation of all values; "Evil be thou my Good" he said. This is exactly what Milton's Satan had said.

The Western thought on the problem of evil finally reached the climax of Marxism. Marx raised a revolt against these theories. He said that philosophers have interpreted the world and the point is now to change their interpretation. He carried on a battle against philosophy and morals then current. If philosophy considered that evils in the world cannot be explained, Marx thought they were the overbearing aspects of the reality. The horrors and evils of slum life was to him the spectacle of divine inanity.

Let us now turn to the Indian thought. In the early period of Vedic thought, evil was the result of offending against the will of God. Mistakes in the rituals of sacrifices or the utterance of Mantras resulted in evil. In the Upanishads, evil was conceived to be the result of metaphysical error in the mistaken view about the ultimate reality. Evil has no place in the Absolute and it is only

contingent. Paul Duessen who is an ardent advocate of Sankara-advaita considers that Sankara has not solved the problem of evil satisfactorily. He observes that it is true that here also our author (Sankara) starts from the separation of God and the soul in order to transfer all the moral guilt to the latter". "Whence then springs the individual soul with its good and evil?". Our author Sankara atonce passes on to the metaphysical explanations. "But how is this"? asks he. "Are not God and soul the same according to the words Tat Twam Asi?". According to Sankara, when soul and God are one, there can be no evil. Evil originates in the consciousness that soul and God are different.

The greatest fighter against evil was Buddha. Deliverance of humanity from evil was his whole concern. To him all is suffering (Sarvam Duhkham). "All the waters of all the seas are not to be compared with the flood of tears which had flowed since the universe first was". Evil or misery of samsara is most real and the foremost aim of man is to effect release from it. The craving and the craze to reserve a seat for the soul in heaven in advance even while yet alive in this world was so predominent in the thought of his times that Buddha went to the length of denying a separate entity altogether for the soul eventhough it landed him in metaphysical inconsistencies. Buddha was convinced that much misery was due to the fact that men sought their own good in preference to the good of others, because they thought they had a separate self or soul to preserve here and hereafter. With the negation of self, he thought all selfish impulses, all hatred, aggrandizement and exploitation will disappear.

Let us now turn to the view of Siddhanta. Siddhanta never thought the world as an evil. Manicka Vasakar said that even the Devas thought that their days were spent in

vain without being born in this world, the world which was meant for the perfection of humanity by the saving grace of Siva.

'புவனியிற்போய் பிற வாமையின் நாள்நாம்
போக்குநின் றோம்அவ மேயிந்தப் பூமி
சிவனுய்யக் கொள்கின்ற வாறென்று நோக்கி'
– திருப்பள்ளி எழுச்சி 10.

We saw that individualism or egotism was the foremost and worst evil produced by Anava. It created a tendency for self assertion, self conceit and domination so as not to live in harmony with others. This resulted in a selfish life which was the root cause of the most of the evils in this world. At the social level this led to the class domination, one class living at the expense of other classes, exploiting them and being indifferent to their miseries, resulting in hatred and class war noticed by Karl Marx. At the political level this led to the exploitation, aggrandizement of one nation over the other which resulted in political wars. Siddhanta traced these and many more evils, domestic, social, political and metaphysical evils to this primordial feeling of Anava. It found a sure and natural antidote for this egotism in human love if it could be perfected and made pure. In this love at the domestic level egotism faded by merger with the beloved, the duality was lost as was explained by Manickavasakar and well elaborated by Rabindranath Tagore. By this love in which the self was forgotten, the ocean of misery which Buddha saw was transformed into an ocean of bliss. The prime motive of the ancient culture of love (அன்பின் ஐந்திணை) nurtured by Tolkappiam and Sangam literature, was meant to promote this oneness, to remove all dross out of this human love and to make it divine. Egotism lost nearly one half of its vigour in this merger and unity with the beloved. The love of the beloved then passed on

to the love of the children as a rare gift to be nurtured. In the animal kingdom we see the young ones are able to shift for themselves within a very short period and forget their parents. The higher the scale of being, the more the helpless the offspring becomes, in order it may call forth the care, the solicitude, the gentleness and the protecting hand it needs Of all the babies of nature of animals, of birds, of reptiles, of fishes, or of worms, the human baby is the most helpless in the world. It is helpless for weeks and months and even for a few years. Its pitiful plight attracts the tender care of the mother without which the baby may perish. This helplessness creates a mutual bond of love which brings the baby and the parents closer and closer together. Thus grows a love which transcends the sex impulse and persists throughout the life of the child and the parents. Why should God make the human baby highest in the scale of evolution utterly helpless for long when he had made the offsprings in the lower rung self dependent within a short period? The divine purpose to make this helplessness an effective instrument to transfer the love of man and wife to a third entity is quite apparent. The sex impulse which was a device to unite two souls into one and which first united the parents gets worn out in the attachment to the child a third entity and with it the Anava begins to wither away further. There is still the egotism in the thought of our children in contradistinction to the children of others. The sex impulse trained them in the art of becoming one and the child love schooled them to appreciate the distress and helplessnes of others. The heart mellowed in these two processes melted at the human suffering and the love passed on to the humanity at large. This love enhanced and exalted man's emotions and capacities and created a tenderness which was universal altrvism and inspired ardent labours for the suffering humanity. To relieve the distress of humanity and to promote their happiness (இன்பம்) was fixed as the first and foremost aim of life.

There was thus no room for the social evils of Marxism to exist at all. The ancient life was approximated to the great ideal (யாதும் ஊரே யாவரும் கேளிர்), that all countries are ours and all men our own kith and kin. There was still a tinge of egotism even in this selfless devotion to humanism. All countries were conceived as my country, all men were my kith and kin. There was still that egotism of 'I' and 'my' persisting, eventhough highly diluted to a harmless proportion. This last tinge had also to be cleared off. These three stages correspond as pointed out already to Matha, Sosha and Arisha aspect of Anava, as explained in Mrigendra and Mathanga Agamas, and well expounded by Maraignana Desikar. This is yet another instance to prove that the concept of Anava Mala was original or indigenous and was deduced from the Ancient life of the Tamilians as borne out by Tolkappiam and Sangam classics. There is no such proof for Agamic concept and it is evidently based on or is a translation of the Tamilian concept.

In the last stage of its purification Anava was gracious enough to lead to the unabating love of the Lord, the Supreme God - head and the final merger with him as was explained already. In this last and the final stage, the metaphysical evils of imperfection and finitude noticed by Leibniz also got remedied. The Atman became perfect in its beatitude and rested in eternal peace merged with the Lord.

There was yet another evil of Anava which has to be taken note of. Anava produced nescience, avidya or ignorance, which was also a fertile source of evils in the world. This concept of Avidya was different from that conceived by Buddha or Sankara. According to Buddha the belief in a separate entity as soul, is an avidya which was the basis of the suffering and becomes the true source of all evils. According to Sankara, evil is due to the wrong conception

that the soul and God are different and not identical Siddhanta does not accept either of these views. Siddhanta proves that there is a separate entity as soul and avidya is the result of the consciousness, that God and soul are identical and not separate. Siddhanta believes that identifying God and soul as one does not remove egotism but creates the ghastly egotism, 'I am God'.

In this connection we have to take note of the observations of Dr. Albert Sweitzer in his 'Christianity and the Religions of the world'. He observes: "God who is known through philosophy and God whom I experience as Ethical Will, do not coincide. They are one but how they are one I do not understand". Siddhanta claims to have reconciled the philosophic and the ethical God by its concept of Anava. Let us recollect what was said before, that God did not create Anava but in his infinite grace saves the world from Anava by the evolution which His Divine will has conceived and consummated.

I have focussed the world thought on the problem of evil and the solutions suggested by the greatest thinkers of the world. It is for you to consider which of the solutions suggested are metaphysically sound and ethically good for the welfare of the world. It is time we pass on to Karma mala.

Karma Mala

The concept of Karma mala is equally important in Saiva Siddhanta. Karma is a sanskrit term and the term corresponding to it in Tamil is Vinai (வினை). Karma in Sanskrit means movement or action or deed. Every action or anything one does is Karma in its broad sense. Action implies movement. There is no action without some kind of motion. Karma Mala thus refers to the dynamic aspect in the phenomenal world and its sequel.

The theory of Karma Mala relates to the law which governs the results or the residual effects of actions or deeds. Every action bears its fruit or leaves an effect behind. The action may cease, vanish or be forgotten but the effect it leaves, subsists. The past action is past for ever, but the residual effect it has left, lives in the present. It is immanent in the present and allows itself to be inherited by the present as part of its constitution. The present is not merely the past. It shapes itself as a new entity with new additions on the residue of the past and determines the future. Whitehead observes: "the future is immanent in the present by reason of the fact that the present bears in its own essence the relationship which it should have to the future. It thereby includes in its essence the necessities to which the future must conform". (Adventure of Ideas. P. 250). This is the metaphysical principle involved in the concept of Karma Mala. The future comes out with the residual effect caused by [the actions of the present giving birth to new entities in the same manner as the present comes out of the past. It is the law of Karma mala which gives shape to the new entities which emerge in the present as well as in the future. (நண்ணியிடும் உருவதனுக்கேதுவாகி. சிவப்பிர. 2.10.). Karma mala is thus an important metaphysical entity as the basic Anava mala is. It is coexistent with Anava mala and eternal (அநாதியாகி). It exists in potentiality along with or immanent in the Anava-Atman bond from the primordial state.

The relation of past present and the future referred to is a causal relation. It signifies that nothing can happen without sufficient cause. Each life at the human level with its joys and sorrows achievements and failures has in its constitution the result of the actions of the past-lives and becomes in turn by its actions and additions the basis of the future life. This operates from the primordial state of

potentiality to the human level. There is thus one continuous becoming from the primordial state to the human level on the results of and according to the laws of Karma mala in the relation of past, present and the future.

This is not fatalism but is far different from it. At the human level it is a moral law which makes every person responsible for his actions. It explains the inequality in the world and does not throw the blame for the inequality on God as Marxism does. This principle of Karma was well realised as early as the Sangam age and one of the poets of that age, Punkunrutranar wrote:

"No Good or Evil can others bestow
suffering and relief are equally so

"நன்றும் தீதும் பிறர் தர வாரா
நோதலும் தணிதலும் அவற்றோரன்ன"

Good and evil are the result of one's own actions. As you sow, so you reap. Every one has in his hand the power to make or mar his life. To do good expecting some benefit in the future was considered not ethical but commercial.

"இம்மை செய்தது மறுமைக்கு ஆம் எனும்
அறவிலைவாணிபன் ஆய்அல்லன்" – புற நா.

From the principles underlying this ancient philosophy of life has evolved the metaphysics of Karma mala, explained above.

The theory of Karma was well known to all the systems of Indian philosophy but each had worked out the theory in its own way. Jainism has worked out elaborately the doctrine of Karma as no other system has done. Jainism recognises eight main kinds of Karma.

1. The Karma that obscures knowledge

2. That which obscures perception

3. That which creates delusion

4. That which causes feelings of pleasure

5. That which builds up the body

6. That which creates impediments

7. That which determines the family to be born in

8. And that which determines the duration of life.

Buddism recognises the theory of Karma in a different way. As was already pointed out, Buddism did not believe in the existence of an individual entity as a soul but believed in Karma. Karma is temporary aggregation and at the time of death it passed on to another temporary aggregation. There is no soul to migrate but Karma, the aggreation, migrates.

According to Nyaya - Vaiseshika 'Karma represents various kinds of movements whose relation to the Dravya in which alone they are found and is exactly the same as that of the Gunas'. Sankya also believes in Karma. 'There is a subtle body (Linga Sarira) which is attached to the soul. This is a permanent annexe. In this annexe are stored all the traces of past action or Karma which shape the future births. Mimamsaka holds the view that Karma is the cause o bondage. The Karma which causes bondage as conceived by Mimamsaka is not all Karma but only the Kamya (optional) Karma and the prohibited (Pratisiddha) Karmas which are to be avoided. The Nitya Karmas as enjoined by Vedas will add merit, will not cause bondage.

In Vedic scriptures Karma is understood as sacrificial rites and acts allied to them. These were setforth in the Brahmanas and were systematised in the Kalpa Sutras. Certain duties and practices which were not explicitly setforth in the Vedas but were sanctified by tradition were also included as Karma. Karmas were classified as optional (Kamya), prohibited (Pratisiddha), actions prescribed for particular occasions (Naimitika), and duties for daily observance (Nitya) such as Agnihotra, Snana and Santhya Vanthana etc. Sin was incurred if the latter two were not performed. Apart from the great discipline these duties enforced, they conferred merit in this life and in the life hereafter. These were apparently based on religious or metaphysical principles though not expressly stated. Regarding the metaphysical principle involved Professor Hiriyanna states; "it is true that it is not distinctly mentioned before the age of the Upanishads and even among them not all lay equal emphasis on it. All that can be said with certainty is that it had fully developed, and belief in it had widely spread by the time of Buddha. But it is not difficult to trace its gradual development from earlier times".

It is not material for our purpose to know whether the metaphysical principle of Karma was known in the Vedic period or to know who originated it at first. It is apparent that almost all the systems of thought except the charvaka believed in the metaphysics of Prarabda, Agamia and Samchita karmas at one time or other. It is not possible to distinguish at this distance of time which of the systems originated the doctrine › Karma and which followed it up. But one thing is certain that the speculation of all the systems related only to the doctrine of Karma at the human level; Siddhanta alone stands unique among them all, in conceiving the metaphysical entity of

Karma mala even at the primordial state when everything was in potentiality (as ஒடுங்கி) or even when nothing, the inorganic or the organic, had yet evolved. Anava mala had got hold of Atman and there lies immanent in that Atman-Anava bond the Karma mala. It is a potentiality awaiting the grace of the Lord for its action to manifest. From the primordial state of potentiality the evolution progresses to the highest human level according to the laws of Karma mala, the causal relation of past, present and future explained before, through the stages of Suddha maya, Asuddha maya and Prakriti Maya. At the human level the same causal relation which is eternally operative is expressive of the moral law which makes man a dignified being, not a sraw tossed about in the stream of chance or fate, irresponsible for his own action or his character.

There is yet one more mala which is very important that is Maya mala. We shall pass on to it now.

Maya Mala

Maya Mala is as important as the other two malas. It is the seed of this Universe. It holds in potence the principle of creativity which is to function and bloosom into this universe. Sivagnana Siddhiar describes this mala thus:

நித்தமாய் அருவாய்ஏக நிலையதாய் உலகத்திற்கோர்
வித்துமாய் அசித்தாய்எங்கும் வியாபியாய் விமலனுக்கோர்
சத்தியாய்ப் புவனபோகந் தனுகரணமும் உயிர்க்காய்
வைத்ததோர் மலமாய்மாயை மயக்கமும் செய்யும்அன்றே.

Maya Mala is eternal (as the other two malas). It is formless (not a substance but a potentiality). It holds

in potence the germ of all the phenomenal world, the inorganic, the organic bodies and the senses of the selves. It is the seed of the universe. It is through which the grace of the lord manifests and thus forms His Sakti (not his transformation). It was already explained that this concept of Maya mala is different from Maya in Advaita.

The search for the metaphysical truths had arrived at the first principles or group of principles called Anava, Karma and Maya which are the ultimate truths underlying the origin of this universe. There is Anava where there is the soul (உயிருண்டாவே மலமுளதாம். சிவப்பி. 2.7). The Karma and Maya malas are coexistent and immanent in the Anava as the bran and husk are immanent and coexistent in the pod of paddy. ''ஒழிந்த வெல்லாம் நெல்லில் வரு தவிடுமிபோல் அணுதியாக நிறுத்திடுவர்; இது சைவம் நிகழ்த்துமாறே'' சிவப்பிரகாசம் 2. 7.

The pod here is taken to illustrate the immanence. Malas are not substances like a pod. They are formless, and are potentials embodying the metaphysical principles involved. The metaphysical concept of Anava is exemplified by the force of attraction in the physical world. Karma or action is exemplified by motion and Maya is exemplified by aggregation, integration or union. Maya mala is also called Sambanda mala, the metaphysical potential leading to union which is at the root of creativity. This represents the urge to union and multiplication of one into many which had eventually resulted in the phenomenal world. This concept exhibits how creativity works through unity and results in plurality.

The observation of Whitehead that "creativity is the universal of universals characterising the ultimate matter of fact ("Process and Reality P. 28) was already quoted. He explains this further thus:

"The ultimate metaphysical principle is the advance from disjunction to conjunction creating a novel entity other than the entities given in disjunction. The novel entity is at once the togetherness of the many which it finds and also one among the disjunctive many which it leaves. It is a novel entity disjunctively among the many entities it synthezises" ("Process and Reality" P. 28, 29).

It is this creativity, the universal of universals, which was revealed to St. Appar as the ultimate matter of fact. The creatures of the world, birds and beasts, great and small, appeared in pairs, males and females, positive and negative, in his great vision at Tiruvaiaru bringing home the truth of creativity. He saw the feet of the Lord in every such phenomenon. He emphasises the fact that this is a metaphysical truth which he now comprehended but which he did not comprehend till then with mere human vision (கண்டறியா தன கண்டேன்.)

The same truth was reiterated by St. Arul Nandi Sivachariar that the universe is after the image of Siva male and female.

"சத்தியும் சிவமும் ஆய தன்மை இவ்வுலக
மெல்லாம் ஒத்து ஒவ்வா
ஆணும் பெண்ணும் உயர்குண குணியுமாக வைத்தனன்"

The latest discoveries of Dr. Emilio. G. Segre exemplify this metaphysical concept of creativity further. This great scientist won world wide fame as an authority in nuclear physics and was awarded the Nobel prize for physics in 1959. He has discovered many particles and antiparticles, poseitiv and negative. Segrie believes that in the end a complete set of positive and negative particles will be found out for each of the atomic particles. Dr. Segrie holds that the concept of

symmetry in the universe calls for equal number of particles positive and negative.

St. Meikandar seems to go far beyond these scientists and philosophers. In his analysis of the ultimate factors of the universe he recognises in addition to Male and Female-positive and negative-a neutral element (அது). Nuclear physics seems to support his stand. Let us recollect the essentials of atomic physics.

We saw that the nucleus is the vital part of an atom around which the electron is circling round and round. This nucleus is composed of a neutron and proton. The proton has a positive charge and the neutron has no charge. It is neutral and is therefore called a neutron. According to the laws of electricity, opposite charges alone attract each other and combine and a neutron with no charge and a proton with a positive charge, cannot attract each other or combine. They should fall asunder. But the neutron and proton are held together by a mysterious force far mightier than electricity and it is not easy to separate them. One needs very high energy, several million electron volts, to remove one alpha particle (two particles of neutron and two particles of proton) out of the nucleus.

Here is a mysterious nuclear force in the neutral entity far different from electricity which science has not yet fully investigated, and this plays an effective role in creation. When a light quanta is made to pass in the immediate vicinity of a nucleus it is transformed into an electron and a positron and this is called pair creation.

Nature follows this very process of creation in evolving new entities or new particles. What happens in nature can be described as follows :

First an ultra-high energy particle enters the earth's atmosphere. It is deflected by a Nucleus in the atmosphere and emits a very high energy quantum of light called photon. This photon as it passes some other nucleus creates a pair, an electron and a positron. They are then deflected in turn and emit more photons which in turn result in the creation of pairs after pair and an avalanche of electrons, positrons and photons follows. Thus proceeds the creation of the physical world in nature in the subatomic stage.

It will be apparent that the nucleus and the neutron or the neuter therein have an important role in creation. The importance of the classification of the ultimate factors of this phenomenal world by Meikandar, the positive, the negative and the neuter will perhaps be apparent, when this peculiar nuclear force is fully investigated by modern science. Nuclear science is still in its infancy. Judged by the fact that most of the metaphysical truths of Saiva Siddhanta found out at a time when Science itself was not born, are borne out by the conclusions of modern science as explained in these lectures, the peculiar classification by Meikandar will also be exemplified in course of time when science had succeeded in investigating the nuclear force. Science has taken nearly 150 years to understand fully the force of electricity. Probably, if at all science succeeds in the investigation of the nuclear force it may perhaps take an equal number of years if not more.

According to Siddhanta this Maya mala or the principle of creativity does not function of its own accord and is incapable of self creation. It is the infinite grace of the Lord which willed its evolution to save the world from bondage. The same truth has been forcibly expressed by Whitehead in the following words :-

"Apart from the intervention of God there could be nothing new in this world and no order in the world. The course of creation would be a dead level of ineffectiveness with all balance and intensity progressively excluded by the cross currents of incompatibility''. ("Process and Reality", page 349).

This now takes us naturally to the relation of God and the world in evolution. Siddhiar defines this in the following verse:

''உலகெலாமாகி வேருய் உடனுமாய் ஒளியாய் ஓங்கி
அலகிலாஉயிர்கள் கன்மத்து ஆணையின் அமர்ந்து செல்லத்
தலைவனாய் இவற்றின் தன்மை தனக்கெய்தல் இன்றித்தானே
நிலவுசீர் அமலனாகி நின்றனன் நீங்கா தெங்கும்''

The world evolves according to the laws of Karma Mala and the will of the lord in his infinite Grace. The Supreme Lord in the process of the evolution of the world is in nondual relation of identity with the world, different in essence, together in activity and resplendent in His guidance. Though identical in this relationship the Supreme Lord stands unaffected by this relationship as He is the unconditioned qualityless self luminous Being.

It is remarkable that Whitehead characterises this relationship almost in the same manner as Arul Nandi Sivachariar has done. He states:

"God and the world stand over against each other (வேருய்) expressing the final metaphysical truth and appetitive vision and physical enjoyment have equal claim to priority in creation. But no two actualities can be torn apart: each is all in all (ஒன்ருய்) Thus each temporal occasion embodies God (உடனுமாய்) and is embodied in God. In God's nature

permanence is primordial and flux is derivative from the world; in the World's nature flux is primordial datum for God and God's nature is a primordial datum for the world. Creation achieves the reconciliation of permanence and flux when it has reached its final term which is everylastingness – the Apotheosis of the world". ("Process & Reality." P. 493).

One more unique feature of Saiva Siddhanta is that it recognises that the process of evolution which after millions and millions of years has reached man, takes a different path and attains a new value. The physiological process of evolution has come to an end with the emergence of man. Man has been in this planet for over a million years and no new human form or super human form has emerged; nor have any significant additions or alterations been made to the human form or the human limbs. Originally the aim and interest of man were for efficiency in the physical world. The object of his aims and interests has changed. His gaze has now turned towards the kingdom of God and the evolution has taken a spiritual turn. The rational man has become spiritual. Evolution is hereafter a spiritual process. It seeks for harmony and union with the Supreme Lord. Siddhanta had marked out five stages of progression in this spiritual growth. Nivarthikala forms the first stage in which Siva Sakti helps the souls to free themselves. Next comes the Pratistakala in which the soul is freed from the bondage and attains a released state. In the next stage of Vidhya kala the soul gets intuitive experience. The fourth stage of Santi-kala brings calm and peace to the soul. Lastly Santi atita kala ushers the soul into eternal peace in everlasting union with the Lord.

We have not the time to deal with the other aspects of Saiva Siddhanta in detail; many of these aspects have been dealt with at some length in previous years. The investigation of

the inner world by Saiva Siddhanta is as profound as its investigation of the outer world. The volitional, cognitive and conative powers and the affective side of the soul had been explored to the fullest extent. It is well known that different theories had been propounded about the nature of knowledge by the various schools of Indian thought and by the metaphysicians of the west. Knowledge has been considered as a quality or as an activity or as a relation or as a 'self subsistent'. Siddhanta holds the view that knowledge is a quality. It examines the arguments of the other schools of Indian thought with accuracy and logical precision and exhibits an amazing array of critical acumen in refuting these arguments. Siddhanta lacks not in the critical reflection on subjective experience. It affords spiritual experience which is as deep and profound as that which is afforded by any other system of Indian or Western thought.

We have followed the progressive march of evolution starting from the primordial state of extensive continum of potentialities of Atman and Mala lying at the feet of the Lord (ஒடுங்கி மலத்துளதாம் தாரகமாம் அத்தன்தாள் நிற்றல்) impelled by His Grace. According to Whitehead "the real potentialities relative to all standpoints are coordinated as diverse determinations of one extensive continum. This extensive continum is one relational complex in which all potential objectifications find their niche" ("Process and Reality" P. 91). Evolution proceeds from potentiality to actuality. Again Whitehead observes: "It is the reality of what is potential in its character of a real component of what is potential. Actual entities atomise the extensive continum. This actualization takes place in the sub-atomic stage of Suddha Maya first and then in Asuddha maya. From subatomic stage the evolution reaches the atomic stage. It marches on to an ever higher and higher state in graded steps from the atomic to the elements (Prakriti Maya) from elements to the

inorganic, from the inorganic to the sentient, from the sentient to the rational, from the rational to the spiritual from the spiritual to the state of release from bondage, from the release to the everlasting union with the Lord, the infinite in Love Supreme. Thus lies the arduous path of evolution with a teleological significance through millions and millions of years, through millions and millions of births, origination, growth and decay.

This is not a mere science of evolution but a philosophy of life movement. It is not a mechanical process. The scientific factors cited serve as specific exemplifications of the underlying metaphysical truths, which were then and there pointed out. Kant attempted to give us the metaphysics of science but came to the conclusion that metaphysics of science is unattainable and impossible. Long before Whitehead came out with his metaphysical interpetations of the conclusions of Science regarding evolution, Siddhanta had formulated the metaphysical truths underlying the theory of evolution of modern science. Siddhanta had gone behind the facts of the phenomenal world, had analysed them with philosophic rigour and accuracy, had gone into the depths of subjective and objective experiences and had exhibited with precision, the metaphysical principles underlying them. In the light of these principles the conclusions of modern science seem to be but half truths which amount to verifiable expression of greater metaphysical truths which govern them. Siddhanta presents a comprehensive metaphysics in which science finds its fulfilment and completion. It accommodates within a single and wider stand point the standpoint of science and philosophy.

I have been too fond of quoting Whitehead to illustrate the truths of Siddhanta. I cannot help quoting him as no better authority could be found to support the view of Siddhanta. When the Siddhantic truths arrived at by

intuition and revelation centuries ahead of modern science are corroborated and confirmed by the modern thoughts of a great scientists-mathematician and philosopher, one is tempted to quote him as often as it may be necessary; Pardon me if I give you one more quotation in extenso from him which supports the standpoint of Siddhanta in toto. In his " Process and Reality," Whitehead states :

" Philosophy frees itself from the taint of ineffectiveness by its close relations with religion and with science natura and sociological. It attains its chief importance by fusing the two namely religion and science into one rational scheme of thought. Religion should connect the rational generality with the emotions and purposes springing out of existence in a particular society in a particular epoch and conditioned by particular antecedents. Religion is the translation of general ideas into particular thoughts, particular emotions and particular purposes; it is directed to the end of stretching individual interest beyond its self defeating particularity. Philosophy finds religion and modifies it and conversely is among the data of experience which philosophy must weave into its own scheme. Religion is an ultimate craving to infuse into insistent particularly of emotion that non temporal generality which primarily belongs to conceptual thought alone. In the higher organisms the differences of tempo between the mere emotions and the conceptual experiences produce a life-tedium unless this supreme fusion has been effected. The two sides of the organism require a reconciliation in which emotional experiences illustrate a conceptual justification and conceptual experiences find an emotional illustration''. (P. 21).

Every one of the points stressed here had been examined and incorporated into the tenets of Saiva

Siddhanta, centuries ahead of Whitehead. Siddhanta offers the reconciliation and synthesis urged here in a manner which no other system of thought has done so far. Siddhanta includes in itself not only metaphysics, philosophy and religion but adds ethics as well. It has thus proceeded a step farther than Whitehead. It fuses, metaphysics philosophy, religion and ethics into one rational system. It reconciles emotion and knowledge, universality and individuality, dynamics and form, intuition and reason but also fuses the inner and the outer reality. It synthesises freedom and destiny. According to Siddhanta there is objective necessity but there is subjective freedom. Siddhanta proves that we are born in gloomy bondage but grow in glorious freedom. These are the significant contributions of Siddhanta to the world thought.

Siddhanta is a well rounded robust philosophy which deals with all the aspects of human experience. With its metaphysics leading the modern science to its goal. "It does not deny objective reality. It does not pull life off the spirit violently for the sake of sudden salvation. It uses body, mind and earthly enjoyments as a process of purification through experience. It throws a clear light upon cosmic reality and explains in unequivocal terms the play of Divine grace. It does not run away from nature. It faces the physical, vital and mental nature, uses it in the process of purifying the lust and ego laden soul". It leads the human soul to its divine goal through graded and steady process of evolution from the objective to the subjective realization, as has been pointed out in these lectures. 'It does not advocate self immersion as the highest state of consciousness'. It restores man to his home, to his society, to mankind and to the kingdom of God, taking him gradually out of his ego

centric life, deepening and enhancing his spiritual experience, promoting his communion with God and leading to the final merger with Him in infinite bliss.

Siddhanta is the brightest gem in the diadem of Indian culture, the proud heritage of India. It marks the peak of realism in world thought. By its companionship with science whose metaphysical truth it had unravelled Siddhanta had more than regained its youth. At no time in its past Siddhanta stood as bright as it stands today splendidly exemplified by the amazing advancement of modern science, sending forth its radiant rays to illuminate the dark corners of world thought. Thank you.

''வாழ்க அந்தணர் வானவர் ஆனினம்
வீழ்க தண்புனல் வேந்தனும் ஓங்குக
ஆழ்க தீயதெலாம்அரன் நாமமே
சூழ்க வையக மும்துயர் தீர்கவே''.

Om Shanti ! Shanti !! Shanti !!!

APPENDIX

I am constrained to differ from the existing commentaries on some of the important thoughts conveyed by the first sutram of Sivagnana botham.

It may require a monograph to repudiate them or to explain the fallacy underlying them. I am however bound to explain briefly atleast my reasons for the difference and furnish the meaning which I believe to be appropriate. My reasons for the difference are four fold.

(1) Let us take away the words 'எனும் அவை' from the first line of the Sutram and read the text. It yields almost the same meaning as that with these words. The addition of these words does not afford any significant advance over the meaning that 'he, she and it' analytically represents the world. In an epigramatic sutram the author would not have wasted the two words unless they conveyed a thought different from that expressed by he, she and it.

(2) The second line தோற்றிய திதியே is interpreted as denoting appearance or origin, existence and dissolution the three activities apparent in the universe. மூவினைமையின் appearing in the first line is also interpreted as the three activities stated above. It is likely that the author would refer to the same activities twice ? மூவினைமை should therefore refer to a condition different from that related to the second line. If it does not indicate a different condition, the text will be a paraphrase and not a sutram.

(3) The interpretations proceed as if "he, she and it or the universe as an outright creation and its creation to left to the inference from the word தோற்றிய. Will a sutram which deals with the philosophy of evolution leave the orgin to be

inferred? Is the omission attributed to the author or to the commentaries ?

(4) Malam is fundamental factor in Siddhanta is relegated to the last place as ஒடுங்கி மலத்துளதாம். Had it no place in the origin? The commentaries do not even infer it for the orgin. Is it possible to believe the author omitted the primordial constituent of the origin from his sutram,

As a result of the critical examination of the commentaries which were accessible comparing the text with Roura Agama, and getting into contact with the thoughts of the western philosophers, who believed in realism or the reality of the world, I have made bold to traverse the slippery grounds trodden by masterminds. I offer my comments on the difficult passages which gave room for diverse interpretations.

எனும் அவை

அவை is a demonstrative plural pronoun which points out objects far remote from அவன், அவள், அது (சேய்மைச் சுட்டு)

To render its meaning as தொகுதி is defective in so for as it drops out the prime root meaning of அவ் which when added will give the correct meaning of அத் தொகுதி. If அத்தொகுதி is added to the sutram it will denote some other world not this world.

அவை means சபை also அவை in this meaning generally denotes an assembly or association of learned persons or saints or civilized persons who realised the need and the advantage of assembling together. The meaning may be extended to a group of human being of any sort but to extend it to the group of trees mountains and oceans is obviously too far fetched to require further comments.

எனும் = எனச்சொல்லும், எனப்படும். படும் = தோன்றும், எனச்சொல்லத்தோன்றும்.

அவன், அவள், அது எனும் அவை may therefore be rendered into English as "The primordial entities soul and Malam (பசு பாசம்) appear or exist to be spoken of as he, she and it, அவை, பெயர்வினைமுற்று''.

The Rourava Agama which had correctly translated this as "aditvat'' tends to confirm this Aditvat = the first or primordial condition or previous state.

மூவினைமையின்

(அவற்றின் மூவினைமையால் அவற்றின் அவாய் நிலையாய் வந்தது. வினைமை = Activating force abstract inform or without form which is inherent and dormant in potency before taking shape or actualised form as a definite வினை or the action proper மூவினைமை refers to Maya, Anava and Karma three inherent forces of activation or origination lying inert, unable to manifest without a mover or inducement (மூவினைமையின்) இன் is the fifth case suffix denoting causal relation.

மூவினைமையின் may now be rendered into English as by the cause of the three inherent forces of activation or origination, Maya, Anava and Karma of those primordial entities which lay dormant or inert in potency unable to manifest themselves.

தோற்றிய திதியே

தோற்றிய—caused to appear. திதி Existence தோற்றிய திதியே may be rendered into English as "the appearance and existence of He she and it are holding but those caused

(by an efficient cause). The interpretation of the rest of the sutram does not offer much difficulty. No doubt there exists minor difference of openion but they do not affect the truth.

I take என்மனூர்புலவர் as qualifying the whole sutram and not as qualifying அந்தம் ஆதி only. அந்தம் ஆதி is elliptical with a பெயர்வினைமுற்று does not materially affect the meaning it is needless to examine them here.

We shall now sum up what we have analytically considered so far.

The primordial entities soul (life potencial) and Malam (the substance potential) appear or exist to be spoken of as He, she and it. அவன், அவள், அது எனும் அவை. Because the three inherent abstract forces of this primordial entities, namely, Maya, Anava and Karma lay inert மூவினைமையின் unable to manifest themselves, the appearance and existence of He, she and it, are nothing but those caused தோற்றிய திதியே by an efficient cause. When dissolved they stay in Malam. ஒடுங்கி மலத்துள(தாம்). The end, the beginning. Thus say the philosophers. அந்தம் ஆதி என்மனூர் புலவர்.

This interpretation is confirmed by the analogy of a seed (வித்துண்டாம் மூலம்) cited in one of the Athikaranam of this Sutram. The seed represents the existence dissolved into Malam for reproduction. Because the three activating forces for origination, sprouting and growth, Maya, Anava and Karma மூவினைமையின் lay inert unable to manifest itself, the seed stands at the mercy of the Lord (தாரகமாம் அத்தன் தாள் நிற்றல்) for its sprouting and growth.

The validity of the first sutram and its interpretation now given are almost confirmed by an eminent philosopher, scientist and mathematician Alfred North Whitehead. In the

preface to his book 'process and Reality' cites no (9) habits of thought of the 19th century and the fallacious procedure adopted and repudiates them is so far as concerns this influence on philosophy and observes.

"By reason of its ready acceptance of some or all of these nine myths and fallacious procedures of the 19th century philosophy excludes itself from reference to the ordinary stubborn facts of daily life. The positive doctrine of these lectures is concerned with the becoming being and relatedness of actual entities''. "In these lectures relatedness is dominant over the quality of Aristotle. An actual entity is Res Vera in the cartesian sense. It is a cartesian substance and not Aristotelan primary substance. All relatedenss has its foundation in the relatedness of actualities and such relatedness is wholly concerned with the absorption of the dead by the living = அந்தம், ஆதி என்மனார் புலவர்''.

THE CENTRAL DICHOTOMY - PATI AND PASU
1967

DR. A. S. NARAYANA PILLAI

I

" Religion " says William S. Morgan, " is a transaction between the finite and divine; it takes its rise in the unique relationship existing between them. It is the reaction of the human soul to the being in whom we live and move and have our being. The realiy of religion consits in the fact that we are living the life of the universe".[1]

Malbranche has an expressive phrase to indicate this. There are two guests, he says, always present in the human soul, the Infinite always face to face with the finite.

We may call this, the central dichotomy in religion – the infinite and the finite, face to face. This is the basis and the final fact of all religion. It cannot be annulled : if we do that, religion goes, whatever else remains. A philosophy of religion like *Sàiva Siddhaānta* should clarify and explicate this dichotomy. These lectures are intended to bring out the different aspects of this work - this explication. Let us deal with the problem of Pati and *Paśu* now.

II

Before doing that, a brief outline of *Śaiva Siddhānea* seems called for. The ancient religion of *Śaivam* is mainly (but

1. *The Philosophy of Religion, p*. 29

not wholly) prevalent in South India. *Śaivam* is Vaidic: the Vedas are accepted as authoritative. It is also *Āgamic*: it bases itself - its doctrines and practices - on the *Śaiva Āgamas* which are 28 in number. It is clear that these *Āgamas* are as old as the *Mahābhhārata* as references to these are found in the *Śanti* Parva (chap. 350: 63–67). The question of the apparent independence of the Vedas and the *Āgamas* or their mutual antagonism need not detain us here. What is important is, that in the long *Śaiva* tradition and in the considered view of the great *Śaiva* writers of the classics, the Vedas and the *Āgamas* are of equal status and spiritual value. The well - known lines of *Tirumantiram*, the work of Tirumular (7th century A.D.) on *Śaivam*, are quoted in this context. It ends with the words, பெரியோர்க்கு அபேதமே: for the great ones (wise ones) they are non - different.[2]

Taking its stand on this combined authority, *Śaivam* has flowered as a religious faith throughout these long centuries and moulded the thought and life of millions of people. *Śaiva Siddhānta* is the religious philosophy which has given shape to the reflections of writers and saints and has emerged as a well - articulated philosophy.

The panniru thirumurais (the twelve - fold canonical works) are the foundation of this philosophy. The *Tevarams* or the song out - pourings of the three *āchāryas* (Appar, Sambander and Sundarar) constitute the first seven thirumurais. The hymns of the other *āchārya*, *Mānickavāasakar*,

2. "The Vedas and the *Āgamas* are true, both being revelations by the Lord; consider them as expounding the general (பொதுவும்) and the special (சிறப்பும்) doctrines: it is sometimes suggested that the two differ in their conclusions: but for the great ones (wise ones) they are non–different''.

known as *Tiruvāsakam* stand apart and constitute the eighth thirumurai. A band of devotees who came later contribute to the remaining four thirumurais.

The philosophical works that discuss the philosophy of *Śaiva Siddhānta* are fourteen and go by the collective name of *Meikanda śāstra* – the greatest being *Siva jñāna bodham* of *Meikandār* (one who saw the truth) placed in the 13th century A.D. It consists of twelve *sūtras.* A famous commentary on this is by the author's chief disciple, Arul Nandi *Sivācāryar* : it is known as *Siva jñāna Siddhiār.*

III

After this brief survey of *Saivam,* let us come to the dichotomy of the finite and the infinite and see how *Śaiva Siddhānta* handles it. The first three *sūtras* of *Siva jñāna bodham* call our attention to the existence of three verities (*Pati, Paśv* and *Pāśam*). *Sivaprakāśam,* another work (13) says, "It is the object of all great works, the *Āgamas* dealing with multi-fold sciences, the Vedas and others to expound the concepts of pati, pasu and pasam": (பதி, பசு, பாசம் தெரித்தல்)

Pati is the Supreme Lord, the Infinite, the over-all Principle in which the finite finds its completion and fulfilment ; it is the great Sat. *Tiruvācakam* says, "The ether, the skies, fire, water and earth, May perish but He remain; everlasting ; unto Him I have offered body, mind and soul................" (11-18). Pati is beyond speech and thought; so can we comprehend Him? No, but his essence is comprehensible - as love (அன்பு). Love is *Sivam* (அன்பே சிவம்). *Tirumantiram* says, "The ignorant speak of love and *Siva* as two: no one seems to know that Love is *Siva* ; when all men know that Love is *Siva,* they will repose in Love as *Siva.*"

The Infinite is incomprehensible: how can the finite comprehend the infinite? It looks impossible And yet, comprehension is not always to be treated as complete, total comprehension. There may be comprehension of the essence. This, it is said, is possible for the finite – yes, even for the finite. The essence af *Sivam* is comprehensible as அன்பு, (love)

This dilemma is well-known and has raised a great deal of philosophical dust. If God is comprehended by me, He is no God: if He is not comprehended by me, He is no longer God to me, any way.

The relevant questions are, How do we know God? What do we know of God? What God do we know? It is clear that many concepts of God are irrelevant – irrelevant to common sense and to logic. These concepts should go. The God who bores men to sleep or scares them to death: a pillow to lie down on – the God who will take care of everything, as Henry Emerson Fosdick would put it.

Again, the king of Glory (he goes on) ruling the universe from a Golden throne. This God is dead. The God that walked in the Garden in the cool of the day-the man-size anthropomorphic God - is deed too. And the God who accounted for everything man could not comprehend or control, from dreams to thunderstorms.

"In our own world", he says "the God who is on our side has to die, as the God of Battles who would have us kill for his sake. What placc has such a God in the age of the bomb? But perhaps the God most difficult to bury is the one who makes things come out right. It takes real maturity to get rid of him".[3]

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3. "Is God Dead?", *Readers Digest*, January, 1967, p. 51

How should we think of God? I make no apology for the long quotation I give now from Dr. Fosdick.

"All of us are up against it when we try to comprehend God, because we can't jump outside our own experience. Can we say anything that is adequate to describe God? Of course not: We can no more delineate God than we can pour the ocean into a cup. Nevertheless, even a cupful of the ocean reveals its quality. So we go on trying to express what we think is true about God's quality in symbols drawn from our own life.

"Each time I visit the coast, I fall in love with the sea all over again. I don't know all of the sea-wide areas of it will always be unknown to me-but it has a near range. I can sit beside it, bathe in it, sail over it, and be sung to sleep by the music of it. God is like that. He is so great in His vastness that we can think of Him only in symbolic terms, but He has a near range.

"The nub of the whole question about the nature of God lies in the answer to this question. Where do we think in our own lives we touch the near range of God? I believe we come close to God wherever there is beauty, love, integrity, truth. So often if you ask people where God is, our thoughts go shooting off among the stars; but it is deep down within human life that we find God. *God is love and he who abides in love abides in God, and God abides in him* (Italics not ours). *The simple truth is that we discover the Divine wherever love illumines life* (Italics ours).[4]

God is Love: அன்பே சிவம். அருளால்,

Says a *Tevaram,* என் அந்தியகம் புகுந்தானே. He entered my heart by love.

4. *Ibid*, pp. 51–52.

IV

This Pati, the great Sat, whose essence is Love is not alone. *Saiva Siddhānta* is not monism: it is a theistic pluralism. Perhaps the question can be raised whether any genuine theism can be other wise – whether theism does not always imply pluralism.

Theism it may be said, rests on two pillars-the dichotomy of the finite-non-finite and pluralism. Theism which compromise on these by dialectical tricks take away their main support. Theisms which rest on attenuated ideas of pluralism are strictly pseudo-theisms. Monism can wear many garbs and give many concessions. A pseudo theism may be one such garb, one such concession.

Saiva Siddhānta takes its stand on theistic pluralism. Its concept of the finite self, (*Paśu*) is a concept of pluralistic, self-subsistent, spiritual entities. Pati is Lord because he is the president of souls (*Paśu*). The souls are infinite in number: they are eternal. They are not created although they depend on their Lord, Pati. They are enveloped in spiritual darkness. *Siva jñāna Siddhiyār* says, " *Paśu* is *arūpa* (formless) and *vibhū* (all-pervasive) but unlike that of acit or matter, its *vyāpaka* consists in becoming one with the thing it dwells in for the time being (body or Pati). Its eternal intelligence power are eternally concealed by the *paśa* (the bondage of *āṇava mala*) and hence is called *paśu*".[5]

Two important features of the finite self are brought out here. One, is that it never stands alone, all by itself. It is always found in association either with body (world) or with

5. *Sūtra* IV, 2, 20.

God. The other is, that it becomes one with the thing it dwells in for the time being. 'Becoming one' is not to be understood as getting transformed into the body or God. This does not happen. It does not become one with or part of the body or God. It takes on, reflects in itself, the characteristics of the boby with which it is associated or God with whom (when redeemed) it is associated. The analogy given is the crystal which takes on the colour of the object with which it comes into contact but retains its own colourless nature: (பன்னிறமே காட்டும் படிகம் போல்[6]) Or it is like certain insects, birds and animals which take the colour of the environment.

V

The question of the self is a fundamental question. It is fundamental in all philosophy, in all religion, and in daily living. Harold H. Titus says, "The great issues of philosophy, psychology, religion and daily living centre around this question of the existence and nature of the self. From one point of view it can be argued that we are objects among other objects located at particular points in time and space and with a dated existence .... From another point of view, man seems to rise above all of the objects of his experience and the particular data of consciousness and even above space and time".[7]

He quotes Carl R. Rogers, the psychologist who after a long career of teaching, counselling and study says,

"Below the level of the problem situation about which the individual is complaining – behind the trouble with

6. *Siva jñāna bodham*, 8, 3.

7. *Living Issues in Philosophy*, Third edition, American Book Company, N. Y., p. 189.

studies, or wife, or employer, or with his own controllable or bizarre behaviour, or with his frightening feelings, lies one central search. It seems to me that at bottom each person is asking: "Who am I, *really*? How can I get in touch with this real self, underlying all my surface behaviour? How can I become myself?"[8]

You can become yourself, says *Saiva Siddhānta,* when you know yourself as pasu and know your relation to Pati.

8. *Becoming a Person;* Oberlin, Chio, Oberlin Printing Co., 1954, pp. 16-17.

THE WAY OF PERFECTION - THE MEANING OF GRACE

I

We saw that according to *Śaiva Siddhānta,* the finite self takes on the characteristic of the object with which it comes into contact. Because of this, the soul is called sadasat. It is not the sat (the eternal, unchanging real, *Śaiva*). It is not always the asat (though often it is so), the unreal, the changing world of mala. It is neither the one nor the other in its inherent nature. It becomes the one or the other by association with the world of malas. But, it should not be forgotten, that its true nature is to be in association with the *Pati, Śiva,* and so to be sat. This is its true goal. That it seldom attains this is beside the point.

This goal is the destiny. The disciplines of spiritual life are meant for this: they lead to this. Step by step, stage by stage, this is reached. And these are elaborated in the *Saiva Siddhānta* literature. There are four chief ways – charya *mārga,* kriya *mārga,* yoga *mārga* and *jñāna mārga.* The first is the beginning state: it stands for external acts of worship, cleaning the places of worship, gathering flowers for worship etc, This is also known as *dāsa mārga,* the path of the servant. Appar, the *Saivite* saint was the exemplar of this path: its immediate goal is *sāloka,* residence in the realm of God. It is a training in faith and concentration, devotion and humility.

The next stage, kriya *mārga,* stands for intimate service to the deity. Also known as satputra *mārga,* it indicates the

intimacy of a son with his father. Sambandar, the boy saint, set the example in this. The goal is *sāmīpya* or nearness to God.

The third, yoga, is union by contemplation, 'communion with God'. The relationship is that of two friends: hence called saha *mārga*. Sundarar, the *Saivite* saint, and contemporary of *Cheramān Perumāl Nāyanār* (9th century A.D.) showed this relationship in his life. The goal is *sārūpya*, attaining almost the very form of *Siva*.

The fourth, *jñāna mārga* is the final stage. It is *sanmārga*, taking the soul to sat. *Māṇicka vāsakar*, the *Saivite* saint, is the exponent of this supreme discipline: The goal is *sāyujya*, union with God-head, the highest end.

Three orders of souls are mentioned. *Vijñānakala* is the soul which is conditioned only by *āṇava* mala. The *Pralayākala* is the soul covered by two malas, *āṇava*, and karma. It is the soul as it exists in the state of cosmic dissolution. It is free from *māyā* mala. The sakala is tainted by all the three malas, - *āṇava*, karma and *māyā*. The conditions of being of the three classes of souls are called respectively, suddha avastha, kevala avastha, and sakala avastha. Suddha avastha is the highest stage. The *vijñāna* kala, conditioned only by *āṇava* (as by spiritual discipline it has risen above the spheres of karma and *māyā*) does not return to empirical existence. When, by divine grace, *āṇava* too is removed, the soul reaches its highest destiny.

And when this is reached, the relation of ***paśu*** to ***Pati*** is one of advaita. Advaita is *not* understood as non-difference. There is fundamental difference between ***paśu*** and ***Pati*** and this can never disappear. Advaitam is ***non-separateness.*** Even when its destiny is reached, when the ***paśu*** is associated with

Pati and regains its lost status and is bathed in the eternal rays of *Siva*, it is *different* as an entity from God. Even in the state of *mokṣa* or release, the soul retains its entitative status.

Advaita is to be understood as *ananya*. It is a non-dual relationship between two entities which are inseparably connected but which retain their separate entitative nature (like fire and wood, ghee and milk, juice and fruit, oil and gingelly). *Sivajñāna Munivar* in his *Drāvida Mahā Bhāṣya*, speaks of the relation between music and tune, fire and red hot iron, water and salt, air and space, water and the shadow, sun and crystal etc.

It is *not* the relation between gold and the ornaments made out of it. As the author of *Sivajñāna Siddhiyār*, in another work of his, *Irupa Irupadu* puts it, the relationship means neither one nor two nor the negation of either.

Meikandār clearly distinguishes the term "ekam" from "advaitam" and calls the *Siddhānta* position as advaitam. It is "suddha advaitam" as distinguished from "kevala advaitam" or "*ekātma vādam*". It is not aikyam, samavayam, saiyogam. Manilal Dvivedi, in his *Monism or Advaitism* makes the point that advaita means only ananya and not eka, or abheda or abhinna. The *Saiva Siddhāntin* claims that he is an advaitin.

II

Pati and *paśu* have category - similarity. Both are cit (intelligent beings): have iccha, *jñāna* and kriya saktis. But they differ from each other and the difference is fundamental, basic. In three respects they differ :-

1. God ever remains pure, untainted by malas. The soul is tainted, although it can get itself untainted by its efforts.

2. God is not subject to any change: no change happens in His condition, attributes and powers. The soul passes through many changes that affect its condition, attributes and powers.

3. God is all-knowing. The soul has this power in it potentially: it becomes actual only with God's help. It is *stūla* cit: it needs the help of God to come into play. God is *sūkṣama* cit.

Belonging to the same category of spiritual reality, *paśu* and Pati are intimately related. The realisation of this relation, the working out of its destiny to reach this relation is the goal prescribed for *paśu*. It is the way of its perfection, its redemption. In this ultimate state of redemption and release from *samsāra*, Pati and *paśu* do not become one in the sense of becoming identical. At–one–ment, as metioned earlier, is ananya, not aikyam. Souls are distinct from *Siva* and even in their released state remain distinct.

Souls, it must be remembered, are not created by God, according to *Saiva Siddhānta*. They are uncreated, eternal entities, though, on that account, not independent. Consonants do not arise from vowels, says an author, but they are closely dependent on each other and give us language.

III

Saiva Siddhānta attempts to keep the finite self an ultimate and unique centre of experience. Its dependence on *Siva* is emphasised: but its independence as a spiritual entity is also

emphasised. Man's inner being is unique: he is not created by God. He is not a creature: this is clearly stated and affirmed - a daring philosophical and theistic position. Many schools of theism do not subscribe to this: they will regard this as heresy, as limiting the glory and power of the Creator and as affirming the independent status of man.

The soul is uncreated and eternal, says the *Siddhānta,* and yet its existence is *dependent existence.* Its existence, its powers, its very destiny are dependent on Pati, *Siva* and his grace. The doctrine of grace which is an important aspect of *Siddhānta* calls attention to this dependence of *paśu* on Pati. Even enquiry and faith require a supernatural infusion of divine grace. We live and move and have our being in Him. He sustains us, his light guides us, his grace abides with us. What is human thought, human will and human action, what indeed, is human life but the constant movement of *Siva's* hand, the basking in His sunshine? " உன் அருளால் உன்தாளை வணங்கி '' sings the devotee. " Even to worship thee I need thy Grace"! The doctrine of grace reminds man that he is only human.

THE COSMOLOGICAL ARGUMENT

I

Saiva Siddhānta accepts sruti as a *pramāṇa*. In this it is like most Indian systems of thought. But what is meant by accepting sruti as a *pramāṇa*? It is clear that sruti is a valid source of knowledge only in philosophical and spiritual matters (not in geography or economics or the physical sciences, mathematics etc). Where other *pramāṇas* can give truth and settle matters and leave no room for doubt (within practicable limits, of course) scripture has no special place. This fact is not always remembered.

Again, scripture may deal with matters which are valuable, axiologically superior, to matters dealt with in common experience or scientific enquiry but that does not make it in any sense a *superior pramāṇa*. *Qua pramāṇa* it has no superior status. It serves its purpose in its field, as well as any other pramana serves *its* purpose in its own field. The superiority of scripture, if anything. is the superiority of its content and not, by any means, the superiority of status. Considered this way, scripture has a special kind of authority, the authority of experts in spiritual matters. Indeed, we accept the authority of experts in various other fields also – in everyday life, in historical studies, in acquiring knowledge of the various sciences.

This means, the authority of the expert is itself not an original source of knowledge. It is a secondary source, not a primary one. How did they get their knowledge, is a legitimate question. This question can be asked and has

been asked. We find that they got it by their experience, to get which they were specially qualified, by intuition or/and by high-powered reasoning and that they were persons of integrity who had more skill and more opportunity than we to gain this knowledge.

Of course, if we treat scripture as *apouraṣaya* then it is a different matter. Then we step into the region of authoritarianism. But it is well-known that the Indian tradition, by and large, while accepting the testimony of scripture in spiritual matters, has managed to steer clear of authoritarianism. This it has done, by not shutting out enquiries even into the validity of scripture.

And one has to agree with *Swami Nikhilānanda* when he points out that Indian thought recognises three sources of knowledge, equal in status, in a way, operating together.[1] This over-all synthetic tradition has also helped Indian thought from slipping into authoritarianism, in the worst sense of the term.

II

Patijñāna, says the *Siddhāntin*, comes from scripture. But reasoning is not without its uses. For one thing, even sruti has to be understood and assimilated. Reason helps us in this, serves as the guide. Sruti helps us, but reason, helps us to get this help. All the *Bhāṣyas* prove this. They are rationally argued treatises which help us to understand the the purport of the sruti.

Again, supposing some one flatly refuses to accept sruti as valid *pramāṇa*, as the *Cārvaka* does. Shall we simply

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1. See *Hinduism. Its meaning for the liberation of the spirit*, Harper & Brothers, 1958, P. 4.

leave it at that? Should we not try to convince him about these truths, at least, as far as this is possible? So we have recourse to reason, argument, tarka. Rational discussion is not valueless and the *Siddhāntin* uses it too and as well as any philosopher.

We shall consider one of his arguments to prove the existence and nature of God, the cosmological argument. I take this for discussion now because the very first *sūtra* of *Sivajnāna bodham* gives this argument. It is also set forth by *Sivajnāna Siddhiyār*. (p. 13)

III

The form in which this argument is expressed is not the important thing. In fact, my contention is, that the form in which this is expressed, although it makes it appear simple, misses the central point of this argument.

To the medieval thinkers of Europe this argument was "the argument from the contingency of the world" or "the argument from the possible and the necessary". It was Immanuel Kant who re-christened it as the cosmological argument and made it philosophically popular in modern times. One is inclined to agree with Robert Leet Patterson[2] that the brevity of this name, "cosmological argument" renders it convenient but does not suggest the fundamental contention of the argument so clearly as do the first two names. For, the nerve of the argument is not that the world, being a product (like a pot), a cause for the world as for the pot is necessary. It is not just the seeking of a cause for an effect – a gigantic effect. It *is, on the other*

2. *An Introduction to the Philosophy of Religion.* Henry Holt and Company N. Y. 1958 page 123.

hand, the existential predicament of the universe, man included. The world is contingent. This contingency takes us beyond the world, logically, inexorably. The contingent is not self-explanatory, its explanation does not lie in itself.

Thus this argument is not just one argument (among many) to prove the existence of God. It is the argument for the existence of philosophy itself. It is the mainspring of all philosophical activity.

If we miss this point, and treat this argument as just an argument from effect to cause, we lay ourselves open to the usual 'criticisms' against the argument as those given by David Hume and Immanuel Kant.[3]

The experienced world is world, as Jacques Maritain puts it,

"....................of things which are and are capable of not being: things graded in degrees of perfection, whose perfection, which consists in being, is more or less limited, obscured, mingled with imperfection .... To account for these various facts we are compelled - for under pain of absurdity we are obliged to stop at an ultimate explanation of existence - to admit a cause which moves without being moved, causes without being caused, cannot lack existence,

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3. cf. H. J. Titus, "This argument, however, is not just a temporal argument from effect to cause but an argument in the order of being in that God is said to be the "highest order of being" and, as such, He is the "uncaused cause" of whatever exists;" *Living Issues in Philosophy*, Third Edition, American Book Company, New York, p. 418.

contains in its purity the perfection of which things partake in greater or less degree, possesses an intellect which is the final ground of all natures and the first principle of all things. Such a cause we term *God* ....''[4].

In brief, the cosmological argument, as Lotze points out, yields a metaphysical conception of the unconditioned. It shows that this world calls out for its explanation and this explanation lies in an infinite, unlimited, final ground and that this is logically inescapable.

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4. *An Introduction to Philosophy*, translated by E. I. Watkin, London, 1932, p. 258.

SAIVA SIDDHANTA
1968

R. RAMANUJACHARI

Conception of the Deity

Saiva Siddhanta posits three eternal verities – Pati (God), Pasu (man) and Pasa (the bonds that fetter man to samsara, the recurring cycle of births and deaths). There are six entities without a beginning (and consequently without an end) and they are – The one Supreme, the many soul, anava, karma and maya in its two-fold forms – assuddha and suddha forms. Of these, *Pati* stands forth preeminent and is the only independent reality, all others having only a dependent existence. Though eternal, they are not all supreme. Pati is the Supreme spirit and the source of all being. It is the absolute of thought and God of religion. Just as there would be no letters of the alphabet should there be no vowel, there would be no world of men and things if there were no God. Souls and material objects derive their being from the Lord.

அக்கரங்களினின்றும் அகரவுயிரின்றேல்

Sivajnana Bhoda. Su. 2.

Essentially conscious, the Lord has a visuddha deha; His Jnana is natural; He is omniscient, opposed to all imper-fections, is svatantra, is possessed of omnipotence, has the

fulness of perfection and is the embodiment of grace[1]. He abides in all things eternally and completely.

அகரவுயிர்போல் அறிவாக யெங்கும்
நிகரிலிறை நிற்கும் நிறைந்து

Tiruarulpayan St. 1.

அக்கரங்கள் தோறும் சென்றிடும் அகரம்
போல நின்றனன் சிவனும் சேர்ந்து

Siddhiyar II. 2.

மூலமாகியமும் மலமறுக்கும் தூயமேனிச்
சுடர் விடுசோதி

Tiruvasakam, Tiruandappakudi.

There is none to equal Him in grandeur, excellence and grace and in the bounteous gifts He confers on man.

பெருமைக்கும் நுண்மைக்கும் பேரருட்கும்
பேற்றின் அருமைக்கும் ஒப்பின்மையான்

Tiruarulpayan.

தனக்குவமையில்லாதான்

Tirukkural.

The world is ordered by Him; His writ runs everywhere; but he is orderd by none.

Immanent in all things (கலந்தவன்), like the warmth in warm water, He is also transcedent (கடந்தவன்).

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1. Sarvajnatatraptvi anadi bhodas svatantrata
nityamaleepta saktih
Ananta saktih sa niramayatma
visuddha dehas ca Sivatmameti

Sarvajnanotharam.

எங்கும் எவையும் எரிய நீர்போல் ஏகம்
தங்கும் அவன் தனி

Tiruarulpayan.

He dwells everywhere without being tainted by their imperfections.

His supreme purpose in creating the world, sustaining it and destroying it is to bestow upon souls a state similar to His own. He confers on souls omniscience and limitless bliss (முற்றறிவாம் தன்மை, அனந்தம்).

தன்னிலைமை மன்னுயிர்கள் சாரத்தருஞ்
சக்தி மின்னமிலான் எங்கள்பிரான்

Tiruarulpayan St. 3.

He is Siva, the Auspicious. Auspicious in himself, He makes others who approach Him auspicious. He is conceived as the unfailing panacea for all the ills of life (பவபயம் தீர்க்குமருந்து) and the sole and the ever present refuge for all (போகாப்புகல்). Whoever seeks Him with steadfast mind is sure to attain lasting bliss; there is no manner of doubt regarding it. Since the root cause of samsara is anava, the principle of darkness, God works by helping the soul to get true jnana through its experiences. Just as the pain caused by the surgeon is the inevitable means to lasting good, the Lord by making the soul experience the consequences of its deeds, leads to get rid of mala altogether.

அருளினல் உரைத்த நூலின் வழிவாராததன் மஞ்செய்யின்
இருளுலா நிரயத்துன்பத் திட்டிரும் பாவம்தீர்ப்பன்
பொருளுலாஞ் சுவர்க்கமாதி போகத்தாற் புணியந்தீர்ப்பன்
மருளுலா மலங்கள் தீர்க்கும் மருந்திவை வயித்யநாதன்

Sidddhiyar, II. 33.

His form is love; His attributes and knowledge are love; His functions are love; His organs such as arms and feet, ornaments like the crescent moon are love. The Lord who is beyond the reach of thought assumes the form of love, for the sake of souls and not for His benefit.

உருவருள் குணங்களோடும்

Siddhiyar I. 47.

Beyond the reach of mind, senses and speech, and discursive thought He is accessible to the devotee. The greatest of the great, the subtlest of the subtle, and matchless for the benevolent bestowal of the priceless gift of the blessed state, He could be seen only with the eye of His grace.

நூலுணரவுணராது நுண்ணியோன்

Difficult of access even to Gods, He is easy of approach to the bhakta. His name is Sankara, the Bestower of bliss; and is changeless.

சலமிலன் சங்கரன் சார்ந்தவர்க் கலால்
நலமிலனுடொறும் நல்கு வானலன்
குலமில ராகிலுங் குலத்துக் கேற்பதோர்
நலமிகக் கொடுப்பது நமச்சிவாயவே

Appar, Namaccivayapadikam, 6.

ஆனு அறிவாயகலான் அடியவர்க்கு
வானுடர் காணுதமன்

Tiruarulpayan.

He defies all attempts of thought to encampass His nature; yet man can never give up his efforts to describe Him. (செல்லுமிடமன்று, சொல்லப் புகுமிடம்).

ஆழ்ந்த அகன்ற நுண்ணியன்

Tiruvasakam.

The inexhaustible mystery of His nature is such that He is spoken of as having a form, as being formless and as being at once formed and formless.

அருவம் உருவம் அருவுருவம்

The wise apprehend Him as being of the form of pure jnana. The devotee finds Him a constant and inseparable light of knowledge.

Like the glow-worm before the sun, all things in the world pale into insignificance. When He is reached through His grace, the realised soul has no thought of anything other than Siva's benevolent form.

முகம் மொழி கருணையும் அழகுறுசிறு
நகையும் உலப்பிலா ஆனந்தமான தேனினைச்
சொரிதலும் உள்ளத்தைக் கவரும்....

Pasu

The Saiva Siddhanta posits the existence of an infinite number of souls (pasu) who are real, eternal, conscious and partless entities. They are real and not appearances of the Infinite. Nor are they emanations of God. From beginning-less time they are associated with pasa or bonds or malas, but sooner or later they would get released therefrom. In terms of their evolution they are classified into three groups-sakalars, pralayakalars and vijnanakalars. The first group consists of all souls who are subject to all the three malas of anava, maya and karma; the second comprises soul implicated in anava and karma, maya having been cast away. The vijnanakalars are those who are still clouded by anava. When freed from anava too, souls become perfected and enjoy supreme blessedness. This classification reminds one of St. Paul's classification of souls into the carnal, the psychical and the spiritual.

Though Siva and the soul are alike conscious, they differ in their essential nature. The Lord is the consciousness that confers grace and the soul is the recipient, the beneficiary thereof. Siva organises wordly life, provides for joys and sorrows according to karma, furnishes the souls with the necessary physical and mental equipment and confers final beatitude; while the soul fits into these; the Lord knows all things fully without the aid of any instruments; while the soul knows only when provided with knowledge. Even in mukti when the two unite, they do not become absolutely one. The jiva stands to God in the same relation in which the body stands to the soul.

சிவன் சீவன் என்ற இரண்டும்சித்து ஒன்ரும் என்னில்
சிவன் அருள்சித்து; இவன் அருளைச்சேரும் சித்து;
அவன்தான்
பவம், கேடு, புத்தி, முத்திபண்ணும் சித்து;
அவற்றில்படியும்சித்து,
அறிவிக்கப்படும் சித்தும் இவன்தான்
அவன் தானே அறியும் சித்து; ஆதலினல் இரண்டும்
அணைந்தாலும் ஒன்றுஆகாது, அநந்நியமாயிருக்கும்
இவன் தானும் புத்தியும் சித்து, இவன் ஆமோ புத்தி
இது அசித்து என்றிடில் அவனுக்கு இவன் அசித்தாமே.

Siddhiyār supak. 203.

The soul is a spiritual principle different from the body, senses, mind, buddhi and ahankara; and though called *cit*, the soul cannot know unless equipped with an outfit of senses, mind and the like.

கருவகரணங்களின்றி ஒன்றையும் அறியா,

The mere provision of appropriate instruments will not in itself account for knowledge, unless the soul has the capacity to know. The blind, for example, do not see even though

sunlight and objects be present. Though endowed with the capacity to know and to enjoy, the soul could know only when instructed, and enjoy when granted joyous experiences. In the worldly state, the soul depends for its knowledge on the physiological and psychical equipment, and favourable environmental conditions; and in the released state, on the grace of the Lord. Hence the paradox referred to in the following verse of Tiruvarulpayan II. 5.

பொறியின்றி யொன்றும் புணராத புந்திக்கு
அறிவென்ற பேர் நன்றற!

"It is indeed strange to call what cannot know anything without the senses by the name of jnana".

The Lord is present in each soul as the inner light; and yet the souls afflicted by anava know it not; just as the blind fail to see even when there is light. Without the eye of His grace even light becomes darkness. Just as a crystal seems black in the midst of darkness, and bright in sunlight, the soul appears indistinguishable from matter when enveloped by anava and intelligent when blessed with God-vision. That is why Tayumanar longs for the day when the soul, so long bound up with anava as if to seem one with it, would be united with the omniscient Lord.

ஆணவத்தோடு அத்துவிதமானபடி மெய்ஞ்ஞானத்தாணு
விஞேடத்து விதமாகு நாளென்ஞளோ!

Just as the body cannot function without the soul, the atma cannot function without the Lord. Its relation to God is as intimate as the relation of body to soul or quality to its substrate.

ஊனுயிராய் வாழு மொருமைத்தே
Tiruvarulpayan VI. 4.

The relation of souls to God is also compared to that of patients to Doctor, of sons to the Father, of subjects to the King. Souls are in their essential nature servants of the Lord - That this is the structure of the real is stressed in the life story of Saint Sundaramurti. St. Manickavasakar uses the apt expression பழ அடியோம் to refer to the ancient bond which at no time can be sundered. - *Tiruvembavai*. Under the influence of the malas, souls forget their true nature as servants of the Deity and are unaware of their plight.

மூன்று திறத்துள்ளாரும் மூலமலத்துள்ளார்கள்
தோன்றலர் தொத்துள்ளார்

Pati is sat, cit and ananda; while pasu is sat and cit; and pasa is only sat.

According to Saiva Siddhanta, the soul is not of the nature of bliss (ananda); though it is capable of experiencing bliss when so blessed by God. It is meant for enjoying supreme felicity, when freedom from malas is achieved. That is why Sivajnana Bhodam refers to the soul as மன்னவன்மகன் VIII sutra.

Pasa

To account for the miseries of life Saiva Siddhanta posits the threefold malas of anava, maya and karma.

துன்றும் பவத்துயரும் இன்புந்துணைப்பொருளும்
இன்றென்ப தெவ்வாறுமில்

Tiruvarulpayan III. 1.

There is no way of denying the existence of the ills of life, the bliss of moksa and of their respective causes namely the malas and the grace of Siva. If there were no anava there

would be no wretchedness. இருள் இன்றேல் துன்பு ஏன்? Anava is the mostly deadly of the pasas, because it afflicts the soul from beginningless time till the attainment of moksa, and produces consequences which spell disaster to man. It obstructs true knowledge of the real; it is darkness, ignorance and has to be distinguished from doubt and delusion. Its gift is the inability to apprehend the truth -

பன்மொழிகள் என் உணரும் பான்மைதெரியாத
தன்மை இருளார் தந்தது

Tiruvarulpayan III. 6.

Hindering, veiling completely true knowledge of Pati, pasu and pasa, anava presents worldly suffering as though it were pleasure, prompts the soul to act in ways that only serve to bind it closer to samsara, sets moksa in a false light thereby preventing the adoption of means for its realisation, and hides the greatness of Divine grace and fosters the sense of 'I' and 'mine' (egotism and greed). From anava stems moha (what clouds true knowledge), *mada* (obsession for material pleasures) raga (desire for worldly enjoyment), *visada* (pining for pleasures lost), *sosa* (neglect of the legitimate claims of the body when parting from the near and the dear), *vaicitriya* (shifting the blame for one's shortcomings to God and taking pride in one's own imaginary greatness) and *arisa* (considering oneself to be unrivalled and lacking in nothing). Among the altitudes sedulously fostered by anava, raga is the arch villain standing in the way of man getting at truth.

அவா வென்ப வெள்ளக் கள்வனேனை

Tirualakam, Tirusatakam. 24.

அவா வென்ப வெல்லாவுயிர்க்கு மெஞ்ஞான்றுந்
தவா அப்பிறப் பீனும் வித்து

Tirukkural XXXVII. 1.

யான் என தென்னுஞ் செருக்கறுப்பான்
வானோர்க் குயர்ந்த உலகம்புகும்

Neither Maya nor karma is responsible for delusory knowledge, because at the time of sarva samhara, though free from maya, the soul does not have true jnana. In fact, it is with the aid of body, senses, mind and other instruments furnished by maya, that the soul enveloped in darkness is enabled to make a start in the voyage of gathering knowledge leading ultimately to the attainment of absolute knowledge and freedom from anava. Karma does not cause delusion, for it is itself the outcome of moha, mada and the like which are the handiwork of anava.

Anava is no negative principle, signifying merely the absence of jnana; for positive results cannot proceed from what is purely negative. Anava reduces the omniscience of the soul to an infinitesimal atom (anu). Darkness prevents perception of objects; but presents itself; so that man is fore-warned and he seeks lamp light to guide him; but anava is more deadly than darkness, because it not only veils the real but also fails to present itself. (இருபொருளுங் காட்டாது இது); and consequently man is unaware of his precarious plight.

There is no multiplicity of anava corresponding to the plurality of souls afflicated by it; it is a single factor with a multitude of potencies.

ஒன்றதாய் அனேக சத்தியுடையதாய்

It is neither an invariable nor an occasional attribute of the soul; for, if it is the former, with the removal of the guna, the substrate (guni) would also be destroyed; and if it is the latter, there would be the danger of anava attacking the soul even in mukti; and such a possibility is ruled out. In fact,

anava is an alien principle found in association with the soul from beginningless time, but liable to be sundered there from completely at the time of final release. Though present in the soul along with the Inner Light, it infects the soul but is powerless as against the Inner Controller.

Maya, commonly included among the malas, is really, a factor that contributes to the removal of anava by fostering the growth of jnana.

ஒன்று மிகினும் ஒளிகவராதேல் உள்ளம்
என்று மகலா திருள்

Tiruvarulpayan III. 9.

From maya, the Lord shapes the world and provides the souls with body, instruments of knowledge and action, and objects of enjoyment in accordance with their Karmas. Thus the soul which was at the time of pralaya as good as non existent is provided with an outfit of body, senses and the like and a stage where it is to play its part and set on the road to working out its karmas and finally reaching the goal of life. Through the experience of pleasures and pains, knowledge begins to develop. Although the senses and mind have a limited range and can give rise only to partial knowledge and are in that sense, a handicap, maya is really beneficial to man, because some knowledge is better than no knowledge and because once set on the road to true knowledge, the soul gets an opportunity to work its way up to the goal ultimately.

மாயை கொடுமல மழிப்பன் முன்னேன்

Karma, literally deeds, good and bad, – lead inevitably to pleasurable or painful experiences, according as the deeds are good or bad; and such experiences naturally generate a

desire for good deeds and aversion for evil deeds and prompt actions appropriate thereto, and thereby weaken the hold of anava. God, as the upholder of the moral law, has ordained that no man shall escape the consequences of his actions and that he shall learn the truth in the hard school of experience. The yearning for divine grace grows in intensity and leads to selfless action – either worship of the Deity or work for the welfare of others; and such actions do not bind the individual to samsaric life.

அரன் பணியில் நின்றிடலும் அகலும் குற்றம்

Arulnandi Sivacarya.

To be intensely active and yet to be detached from the fruits of activity is the highest philosophy of action. If the mind keeps still and is not disturbed by any of its attachments to things – a difficult attitude reached only after very great effort – and meditates with one pointedness, Tiruvarul would come of its own accord.

சும்மா இரு சொல்லற என்றலுமே

Kandaranubhūti, St. 12.

சிந்தையை யடக்கியே சும்மா இருக்கின்ற திறமரிது

Tayumanar.

தடுங்கோன் மனத்தை ....கோனருள்
வந்து தானேயுமக்கு வெளிப்படும்

Arunagiri, Kandaralankāram St. 16.

Moksa

Moksa is the state where the soul, freed from the malas, escapes the cycle of births and deaths and enjoys the transcendental felicity of communion with Siva. The following

stanza from *Muktiniścaya* is a clear statement of the twofold implications of the blessed state-

1. The negative aspect of release from *malas* and

2. The positive aspect of the experience of illimitable Sivananda.

உள்ள மல நீங்கி யோங்கு சிவா நந்த
வெள்ளத் திணைத்தது வாய் மேவுதலே.........
சிவாக மத்திற் சித்தாந்த முக்தி எனத்தேறு

Mānickavāsakar also speaks of the positive and the negative phases of moksa. –

சித்த மல மறு வித்துச் சிவமாக்கி யெனை யாண்ட.....

Casting away its egotism and sense of possession, the soul acquires eightfold perfections and attains close similarity to the Lord. It is however, to be remembered that there can be no complete similarity or identity between the released soul and God. The functions of creating, directing and controlling the world is the sole responsibility of the Lord.

உம்பர் பிரான் உற்பத்தியாதி களுக்குரியன்;
உயிர் தானுஞ் சிவானுபவ மொன்றினுக்கு முரித்தே
Siddhiyar, XI. 10.

Siva is of the nature of pure bliss; and His form is bliss; and the soul is wholly absorbed in the bliss of communion with Siva.

ஈறிலாய் பதங்கள் யாவையுங் கடந்த இன்பமே
Tiruvasakam.

The Jiva is the sole beneficiary of this union; for the Lord, ever perfect and free from sorrows, has nothing to gain.

> தந்ததுன் தன்னைக் கொண்டதென் தன்னைச்
> சங்கரா ஆர்கொலோ சதுரர், அந்த மொன்
> றில்லா ஆநந்தம் பெற்றேன், யாது நீ பெற்ற
> தொன்றன் பால் சிந்தையே கோயில் கொண்ட
> எம் பெருமான் திருப்பெருந்துறையுறை சிவனே,
> எந்தையே ஈசா உடலிடங் கொண்டாய்
> யானிதற்கில னேர் கைம்மாறே
>
> *Tiruvasakam.*

Rendered pure by the elimination of 'I' and "mine", and forgetting itself completely, self forgetful, the soul is blessed with divine grace and continues to experience bliss without end. Once this state of union is reached, there is no teturn therefrom.

> கலந்த பின் பிறிவதில்லை
>
> *Appar.*

What is the status of the soul in mukti? If mukti were to denote a state where the seeker after perfection becomes extinct in the process of reaching perfection, it cannot be perfection of the individual. The supreme good that the individual strives for must mean his fullest development and integral experience and not his annihilation The experience of the Divine must signify the soul's completest enrichment, the fullest flowering of its potentialities. The expression 'advaitic union' used to denote this anubhava means that the self with all its faculties is involved in apprehending and enjoying the Divine. Wholly absorbed in the object of its contemplation, the soul becomes one *as it were* (ஏகமென) with God. Self expansion there is; self extinction there is not. There is, however, the annihi-

lation of the lower self in order that the higher may shine in all splendour. When the two words *tāl* and *talai* are joined, there results the expression *tādalai,* which cannot be called a single word nor spoken of as two words.

தாடலை போற் கூடியவை, தானிகழா வேற்றின்பக்
கூடலை நீ யேக மெனக்கொள்

Tiruarulpayan VIII. 4.

This is no mere analogy, but a factual description of the highest state of bliss. The talai, the head of the soul, the servant of the Lord, resting under the *tāl,* the blessed feet of the master, the true abode of transcendental felicity, denotes the highest state one could aspire to reach. St. Appar's prayer is –

தருவா யெனக்கு உன் திருவடிக்கீழ்
ஓர் தலை மறைவே.

The soul and God are ontologically different; their natures are different; and yet they are inseparable. Should they be one, there is no need to seek union; and should they separate, they could never attain the bliss of union. It is a case of distinct uniting inseparably. (வேற்றற நிற்றல்)

ஒன்ருலு மொன்ருது இரண்டாலும் ஒசையெழா
தென்ருலும்ஓர் இரண்டுமில்

Tiruarulpayan VIII. 5.

If the soul considers itself to be distinct from its experience, it means the sense of 'I' persists; and so long as it persists there can be no union. Bereft of the consciousness of 'I' it looks upon itself as the servant of the Lord and sees nothing excepting Siva. Self-knowledge does not enter into the picture. It considers its actions as those of the Lord.

It is a unitive experience where the distinction of experiencer, object of experience and experience does not present itself

மூன்ருய தன்மை தோன்ருய இன்பம் ....

It is complete unending and indescribable.

எனைத் தன் வசத்தே யாக்கும் அறுமுகவா
சொல் லொணு திந்த ஆனந்தமே.

There is the interesting question of what happens to anava in mukti.

When the clouds move away in part, the sun is partially visible; but when they are completely wafted away by strong winds, the sun shows itself fully. Likewise, when under the influence of anava, through the instrumentality of the senses and the like born of maya, the soul perceives the real in part; but when mala is completely dispelled through divine grace, it gets full knowledge of the Lord and becomes wholly pure and free. The removal of mala is said to signify its subordination and loss of its veiling power.

பொன் வாள் முன் கொண்மூவிற்புக்கு ஒடுங்கிப் போயகலத்
தன்வாளே எங்குமாம் தன்மைபோல் – முன்வாள்
மலத்துள் மறைந்து உள்ளம் மற்று உலகை உண்ணும்
மலத்து இரித்துச் செல்லும் வரத்து

Sivajnana Bhodam IX. last St.

When the soul unites itself to the unknowable Wisdom True, then Sivam lights it up and the soul becomes a jivan-mukta. Just like the poison counteracted by antidote, darkness subdued by light, and dirt in muddy water made to

settle down by the clearing nut, the mala associated with the jiva does not perish, but only loses its power to cloud the jiva any longer. Persisting till the body lasts, it vanishes with the body without attaching itself to any other body. In the jivan-mukti state, it abides without exercising its function.

தெரிவு அரிய மெய்ஞானம் சேர்ந்தவாறே
சிவம் பிரகாசிக்கும் இங்கே சிவன் முத்தனுகும்
உரியமலம், ஔடத்தால் தடுப்புண்ட விடமும்;
ஒள் எரியின் ஒளி முன்னர் இருளும்; தேற்றின்
வருபரல் சேர் நீர்மருவு கலங்கலும் போலாகி
மாயாதே, தன்சக்தி மாய்ந்து, காயம்
திரியுமளவும் உளதாய்ப் பின்பு காயம்
சேராதவகை தானும் தேயும் அன்றே

Siddhiyar, Supak. Sut. IX. St. 4.

If it be argued that anava is anadi and therefore it can have no end, and that if it can be destroyed, the soul too would perish along with it. It may be replied that just as the verdigris found in copper can be removed by contact with alchemist's stone, the mala afflicting the soul could be removed by contact with the blessed feet of the Lord. That pure state of the soul is called mukti. Should it be said that it is not necessary to unite with God, it is replied "No, the darkness that envelopes the earth lifts only when the sun rises and not before. Hence the mala will appear only when the soul is united with the sacred feet of the Lord".

ஆணவம் தான் அநாதி; அந்தம் அடையாதாகும்
அடையின் அந்த ஆன்மாவும் அழியும் எனில், செம்பில்
காணலுறும் களிம்பு, இரத குளிகை பரிசிக்கக்
கழியும், செம்பு வரு நிற்கக் கண்டோம் அன்றே
தாணுவின் தன் கழல் அணையத் தவிரும் மலம், தவிர்ந்தால்
தான் சுத்தனுய் இருக்கை முத்தி, அரன்தாளைப்

பூணவேண்டுவது ஒன்றும் இல்லை எனின் அருக்கன்
புகுத இருள்போம் அடியிற் பொருந்த மலம் போமே
Siddhiyar. Supak. Su. XI St 5.

Will anava leave once and for all? Or is there possibility of its attacking the soul later? Consider the example of paddy. Though from the start it is associated with husk and bran, when polished it gets freed therefrom; and they cannot mix with rice any longer to form paddy. Even so, anava would leave the soul finally at the time of moksa, and without losing its entity, it would thereafter be in association with souls still in bondage.

நெல்லினுக்குத் தவிடு உமிகள் அநாதியாயே
நெல்லை விட்டு நீங்கும் வகை நின்ற நில நிகழ்த்தீர்
சொல்லியிடின் துகள் அற்ற அரிசியின் பால் இல்லை
தொக்கிருந்து மற்ருெரு நெல் தோன்றிடாவாம்;
மெல்ல இவை விடும் அறவே, இவைபோல அணுவை
மேவும் மலம் உடல் கன்மம் அநாதிவிட்டே நீங்கும்,
நல்ல சிவ முக்தியின் கண், மெத்தான் மாவை
நணுகிநிற்கும் ஆதலால் நாசமும் இன்று ஆமே.
Siddhiyar, Supak. Su. XI. St. 6.

Umapati Sivacarya says that anava, like darkness before sunlight, is not destroyed; but is rendered powerless to do mischief.

அழிந்திடும் பாசம் என்னில் நித்தம் என்று
உரைத்தல் வேண்டா
அழிந்திடாது என்னில் ஞானம் அடைவது கருத வேண்டா
அழிந்திடும் சத்தி; நித்தம் அழிந்திடா, ஒளியின் முன்நேர்
அழிந்திடும் இருளும் நாசம் அடைந்திடா; மிடைந்திமாவே
Sivaprakasam, St.

The interesting illustration of the fried seed is cited. The seed that is fried exists; but has los is power to sprout; in

like manner anava continues to exist, but is shorn of its potency to cloud the soul.

எல்லையில் பிறவி நல்கும் இருவினை எரிசேர் வித்தின்
ஒல்லையின் அகலும், என்ற உடல் பழவினைகள் ஊட்டும்
தொல்லையின் வருதல் போலத் தோன்று
இருவினையது உண்டேல்
அல்ஒளி புரையும் ஞானத்தழல் உற அழிந்து போமே

Sivaprakasa, St.

The author of *Unmaivilakkam* makes the interesting suggestion that in moksa the soul enjoys transcendental felicity, the Lord confers this delectable experience on the soul and anava hightens this bliss. Thus anava persists in mukti with an altogether different role to play.

முத்திதனில் மூன்று முதலும் மொழியக் கேள்
சுத்த அநுபோகத்தைத் துய்த்தல் அணு – மெத்தவே
இன்பம் கொடுத்தல் இறை, இத்தை விளைவித்தல் மலம்
அன்புடனே கண்டு கொள் அப்பா

Unmaivilakkam, St. 50.

This is the significance of the episode of Tripurasamhara, which as Tirumular says symbolises the conquest of the three fold malas முப்புறம் என்பது மும்மல காரியம். Sundarar says, "when you destroyed the three cities, you directed two of the three survivors to be your door-keepers and you graciously let the third one play on the drum while you danced on the cremation ground to the joy of your consort". Again in the story of Muruga's conquest of Surapadma, Tarukasura, Simhamukha and Surapadma symbolise respectively maya, karma and anava. When Muruga strikes with his *vel*, the soul part becomes the peacock vahana of the Lord, anava turns into the cock that declares its downfall and regeneration or the serpent under the claws of the peacock. In any

case, its persistence is taught. In religious symbolism, the hooded, hissing serpent typifies the 'I' and "mine" of anava. Muyalaka representing anava is portrayed as an upward looking monster under the feet of the Dancing Siva, quickening the tempo of the dance, thereby affording joy to the spectator.

Take again, the ancient story of churning of the ocean for amrta (nectar). Here the serpent, vasuki, used as a rope round the mountain for churning stands for anava. It is so squeezed that its venom is got out and its threat to destroy everything could be arrested only by the compassionate Siva who swallowed it.

The bliss of moksa which is the foremost among different forms of bliss, and which makes worldly enjoyment seem utmost misery, must be released the very instant there arises extreme love (for Siva); for it is no other than the intensest form of God-love. Mukti must be had here and now, in this life itself with the onset of true bhakti. Thus, Siddhantic thought admits jivanmukti preceeding videhamukti (mukti when there is complete separation from body).

இன்பிலினி தென்றலின் புண்டேலின்றுண்டாம்
அன்பு நிலேயே யது

Tiruarulpayan VIII. 10.

Nothing stands in the way of achieving the goal except the faintness of our desire for it. உள்ள முருகில் உடனுவர்; if only the heart meets through love, the goal is assured.

அன்பும் சிவமு மிரண்டென் பரறிவிலார்
அன்பே சிவமாவ தாருமருகிலார்
அன்பே சிவமாவ தாருமரிந்தபின்
அன்பே சிவமாய மர்ந்திருந்தாரே

Tirumantiram.

Means for the attainment of Moksa

Nothing that man does could ever be a direct means to moksa whatever sadhanas he adopts for attaining the goal of life is to be regarded as paving the way for the onset of the Lord's grace, which alone is the direct means to moksa. Moksa is a gift of Divine grace. Man has consequently no reason to be despondent or uncertain of his emancipation; it is to his best advantage that liberation depends on the limitless resources of the Lord rather on his own feeble powers, and on God's love for man rather than upon man's love for himself. There can be nothing arbitrary in God's choice of the beneficiaries; it descends on those who invite it, court it, long for it and even pine for it. In the language of human relations, God loves those who love Him. Love is a two-way relation. The blessed state is not thrust on unwilling persons, on those who do not care for it; for if it were so conferred on loveless individuals, it would amount to doing violence to man's nature and to supressing the freedom that has been granted to him. Besides, that would prevent a proper appreciation of the value of the priceless gift. Intense longing for release (moksa iccha) is a necessary precondition; and, it prompts efforts to secure the grace of the Lord.

The sadhanas adopted by the spiritual aspirant are in a real sense only means for securing divine grace. Just as the digging of a canal from the water source to the field is not in itself a sufficient cause of plant growth, but is only the means for letting water into the field which favours growth.

The bringing in of light to search for an object, is not complete in itself; but it favours recovery of object which is the fulfilment leading to satisfaction. Getting into a boat to cross over a river is not in itself the end and it is only a means for landing at the opposite shore that is the objective.

Even so, it is the accession of tiruarul that vouchsafes advaitic union that is to the individual the source of bliss. *Tiruarul* is the direct cause of moksa; but the ground has to be prepared for it by sraddha and love. God of love cannot coexist with love of mammon. Withdrawl of interest from all other things is essential if love of God is to develop, to grow in intensity.

It may be asked, while it is generally admitted that the Vedas and other sacred books speak of jnana as the means to moksa, what is the point in talking of caryai, kriyai, and the like as sadhanas ?

ஞானத்தால் வீடென்றே நான் மறைகள்
புராணம் நல்ல ஆகமங்கள் சொல்ல........

Siddhiyar, sup. Sadhanavival, St. 27.

The answer is *caryai* and the like are but means of attaining jnana, and are thus only indirect means to moksa.

கிரியை என மருவு மவையாவும் ஞானங்
கிடைத்தற்கு நிமித்தம் எனக் கிளக்கும்

Sivaprakasam, Payiram. St. 10.

Caryai, Kriyai, Yoga and Gnana

Occasions there are in life when one is prepared to offer anything if thereby the pressing need of the moment could be fulfilled. A traveller in a desert is quite willing to offer all his possessions to get water to quench his thirst. The person suffering from unbearable pain would pay any price for what promises a remedy. Richard II offered his whole kingdom to whomsoever would lend him a horse to effect his escape. No price would be too great for getting rid of

samsara and attaining lasting blessedness. Tayumanar sings "Accepting all my wealth, body and soul which I placed at Thy disposal, Thou has been pleased to enter into me".

> வைத்த பொருளுலாவி மூன்றும் நின்கைவசமே
> யான் கொடுக்க வாங்கிக் கொண்டு, சித்த
> மிசைப் புகுந்தது

Arunagirinather says likewise :-

> யாமோதிய கல்வியு மெம் மறிவும்,
> நாமே பெற வேலவர் தந்ததனுற் பூமேன் மயல்
> போயற மெய்ப்புணர்வீர், நாமே டைவீர்
> நிடவீ ரினியே

Through the study of the sacred literature, devout worship and service to God-lovers one can make steady advance. Like the sun which is the inspirer of action, grace encourages the soul to act and this entails the working out of its karmas by reaping their consequences in the shape of pleasures and pains. The Lord of anava is thus loosened and gradually jnanasakti grows. But unlike the sun which sheds light in one part of the world only, the other remaining dark, grace (arul) shines everywhere and is, as it were, a universal sun (எங்கும் அருக்கன் என). Though present everywhere, neither the insentient body nor the soul under the grip of anava could know the greatness of divine grace, without the blessing of the Lord. Though living all the time right in the midst of grace, the soul stepped in worldly enjoyment sees it not; he is no better than the fish living in the milky occean running after small creatures for prey, no recognising in milk good food. Though acting with the instruments and potencies granted by grace, the soul regards itself as the sole author of its action. Obsessed with a sense of his importance and his boasted control over phenomena of

nature, man realises his utter dependence on forces higher than himself only when confronted by difficulties and failures. Intimations of grace are to be met with wherever he may turn; but proud, ignorant man sees them not till forced by circusmstances.

ஆண்ட நீயருளிலையானால் வாழ்கழலுலகில்
வாழ்கிலேன் கண்டாய்

Tiruvasakam.

Wayward souls running after false values, inferior purusarthas are like men surrounded by floods still continuing to suffer from parched lips and looking for other potions to quench their thirst.

வெள்ளத்துள் நாவற்றியாங்குளருள்
பெற்று துன்பத்தினின்றும் வின்னகிலேனை

Ti ruvasakam, Nittalvinnappam.

Such men are compared to the cat sitting on a milk pot, pursuing a cockroach on the ceiling for food. It is not want of grace but lack of discrimination and right effort that makes it unavailable. Without sincere longing for grace and without taking the necessary pains to seek it, it is vain to expect it to come of its own accord.

இன்றைவரை இயைந்து ஏதும் பழக்கமிலா பெற்
றுயிர்க்கு வீடுமிகை

Tiruarulpayan.

The first step in the direction of attaining grace is listening to lives of saints and seeking the company of the devotees of God. This creates an interest in their ways o, life and then a desire to follow in their footsteps; and in times it is followed by a keen desire to study the scripture

considered sacred by the Saiva Siddhantin including Tevaram, Tiruvasakam and other works of great saints. This captures the mind and induces it to perform acts of worship. Set on a God-centred life, the aspirant follows Caryai, kriyai, yoga and jnana margas till blessed with grace.

Each of these four paths consists of two stages-upayanilai and unmainilai - the latter characterised by more intense bhakti than the former. Again, in each of these four margas, there is a four fold phase. Thus there is caryai in caryai, kriyai in caryai, yoga in carya and so on with the rest. Thus there are sixteen upayanilais and sixteen unmainilais, bringing the total to thirtytwo.

According to tradition, carya consists, in the main, in acts of worship most of an external sort. Carya in carya includes such activities as twilight prayers, cleaning of temple premises, lighting the shrine, and serving Siva bhaktas. A description of this is found in Appar's Tevaram beginning with the words "நிலை பெறுமாறெண்ணு தியேல் நெஞ்சே நீவா". Kriya in caryai is offering worship to one of the forms of the Deity. Meditation on God is yoga in caryai. The awareness of the resulting experience is jnana in caryai.

With the spiritual progress achieved in caryai, the aspirant enters upon kriyai which consists in worshipping the *aruvuruvat-Tirumeni* of the Lord in prescribed modes, external and mental. Caryai in kriyai refers to collecting the accessories needed for Sivapuja. Worshipping Sivalinga in the manner prescribed in the agamas is kriyai in kriyai. Mental worship is yoga in kriyai; and the insight that results from manasa puja is jnana in kriyai.

Successful completion of kriyai marks further spiritual refinement which enables the seeker to enter upon yoga. It

consists in worship of *aruva tirumeni,* of God in his formless aspect, through mental concentration. Since yoga consists of eight steps (angas) - yama, niyama, asana, pranayama, pratyahara, darana, dyana, and samadhi - it is called the eight-fold path. Yama stands for the breaking of vices such as falsity, injury, stealing, intemperence, hatred, deceit, impatience, fear, uncleanliness and impurity. Niyama denotes the cultivation of austerity, cheerfulness, faith in God, charity, reverence, listening to spiritual discourses, fear of doing wrong, devotion, japa, fulfilment of religious vows and the like. Asana is bodily posture conducive to concentration. Pranayama signifying control of breath is an indispensable preliminary to yoga in any of its forms. Restraining the senses and mind from running after worldly joys is pratyahara. Dharana is directing the mind thus withdrawn from all distractions inward. Dyana signifies meditation on the formless aspect of Siva. Samadhi consists in getting inseparably rooted in the object of meditation. The first two steps in yoga stand for caryai in yoga; pratyahara and dharaṇa represent kriya in yoga; Dyana is yoga in yoga; and samadhi denotes jnana in yoga.

When the spiritual gains obtained by successful completion of yoga the spiritual pilgrim gets true insight, considers God as being of the nature of Sacchidananda and worships Him at the plane of jnana. Kriyai in jnana consists in listening with undivided attention to discourses from the preceptor (பரப் பரைந்து கேண்மின்). To reflect on what one has learnt from the guru is kriyai in jnana. Yoga in jnana refers to intellectual clarity and spiritual assent born of reflection. Standing steadfast in the spiritual vision is jnana in jnana.

The four paths lead respectively to saloka, samipya, sarupya and sayujya. At the level of caryai, the aspirant looks upon himself as the servant of the Lord and renders

service to Him; and hence it is known as *dasa marga;* at the stage of kriyai the seeker receives special initiation as the son of God and consequently this is called *satputramarga*. Yoga marga is otherwise termed *sakha marga,* as it involves close association with God as friends. Jnana marga is usually called sanmarga, as in this stage the soul attains its true state of indisssoluable union with the Supreme Lord. These paths are not alternative routes to the goal of life, but successive stages in one continuous process. If they are referred to as paths rather than as stages, it is purely for purposes of convenience in understanding the successive stages of spiritual progress to perfection.

Whoever fails to follow these avenues to progress and utilise the opportunities provided by the Lord, out of His boundless grace, is himself to blame for his fallen state - Manickavasakar rates his mind for its folly and wilfulness.

வாழ்கின்ருய்

In a similar strain, Appar owns responsibility for his suffering.

வாழ்த்த

காலமே.

Let us now look at the picture from the side of Divine grace. It has been making ceaseless efforts to get round the soul steeped in anava. What has all along been there without the soul being aware of it, now appears as a preceptor and bestows saving knowledge. Without a competent guru there can be no true knowledge. The expression guru, by derivation, signifies one who dispels the bonds.

இல்லா முலைப் பாலுங்

Sivagnana bhodam VIII. adb. 2.

தம் முதல் குருவுமாய்த் தவத்தினிலுணர்த்தே

Sivagnanabhodam.

The precise nature of the malady that afflicts a person is known only to those in his family who move with him intimately and not to outsiders; even so what ails the soul is known only to the grace that dwells therein; and it follows that Divine grace alone is competent to root out the malady.

அகத்துறு நோய்க்கு

Tiruarulpayan V. 2.

Only the evolved mind of the disciple, and not the worldly minded, recognises in the preceptor the divine in that garb. Just as the forestes tries to decoy animals with the aid of those of the same species captured earlier and trained for the purpose, the Lord seeks to get round wayward soul by assuming human form in the guise of the guru. Through *dhīksā*,[1] meaning literally the dispelling of bonds by the gift of knowledge, the preceptor wins over the soul. Initiation is seven-fold - nayana, sparsa, manasa, sastra, vacaka, yoga, hautri dhiksas. Whoever is disposed to think that a given is needless and that by his own effort he could understand philosophical truths would, sooner or later, realise that he h is either failed to get at them or grasped them wrongly.

ஆசா னருளாலடி சேர் ஞானம் வந்திடும்;
மற்றென்றுனும் வராதாமே.

Divine grace appears to vijnanakalars as the inner light of knowledge and dispels the mala residing therein in a subtle

1. *Dhīyate tat Śivatvam hi kṣīyate pāpapajnānam |*
Kṣayatāna viśesatvāt dhīksā cet yabhidhīyate ||

Suprabeda of gama

form; it presents itself directly to pralayakalar and removes malas through nayana and vacaka dhiksas. Grace presents itself to sakalars as a guru and, by a variety of ways, such as instructions in the sacred books and offer of direct experience, removes malas present in the most gross form. In technical parlance it is called *ādhāra-dhīksa.*

When the unsurpassable joy of God vision and Communion is attained, it is moksa.

இன்பில் இனிது என்றல் இன்பு உண்டேல்
இன்று உண்டாம் அன்பு நிலையே அது

Tiruarulpayan.

When that state of intense love that brooks no delay is reached, moksa which is bliss of all bliss is reached here and now; for moksa is no other than such love.

உள்ள முருகில் உடனுவர்

Tiruvundiar.

Release while still embodied is impossible; and the person who achieves this state is called a jivanmukta.

The jivanmukta exercises perfect control over his senses and mind all the time and is no longer swayed by the thought of 'I' and 'mine'. This is a permanent and not an occasional attitude like the retraction of its limbs by the tortoise.

திருஞானமிவை யெல்லாங் கடந்த சிவஞான
மாதலாற் சீவமுக்தர் சிவமே கண்டிருப்பர்.

Siddhiyar IX. 2.

Seeing everything with the eye of jnana, he sees his actions as Sivas. He has no friends and no foes; all are alike mani-

festations of Siva. Meypporul Nayanar saw Siva in *Atisūtra* who stabbed him. The jivanmuktas may spend the rest of their lives in service to follow human beings or in meditation and concentration. Even those who seem to be absorbed in yoga in meditative exercises, to be preoccupied with their own spiritual advance are in reality serving others at the same time. The Nayanmars who spent their time in composing hymns, visiting shrines for prayer and worship shared their experiences with others, invited them to partake of their delectable experience like minded people are collected together for acts of prayer and worship; and this is a means of enhancing their joy by sharing,

மேவினோம் அவனடியா ரடியாரோடுமேன்
மேலும் குடைந் தாடுவோமே

Tiruvehatakam. 30.

Those unaware of what they are missing are roused from their spiritual slumber and sought to be weaned from their godless life and induced to participate in a god-centred life. Manickavasakar's call to his fellows is well known:-

மூல பண்டாரம் வழங்குகின்றான்

Andal, among the Alvars and Manickavasakar, among the Nayanmars rouse people from their slumber and invite them for niradal (நீராடல்)- Niradal symbolises plunge in the cool, refreshing waters of God-love for removing the pangs of sorrow resulting from separation from God (vislesa). Unlike wordly pleasures, spiritual joys are enhanced and heightened by sharing.

நான் பெற்ற இன்பம் பெருக இவ்வையகம்
வான் பற்றி நின்ற மறைப் பொருள் சொல்லிடின்
ஊன் பற்றி நின்ற வுணர்வுறு மந்திரந்
தான் பற்றப் பற்றத்தலைப் படுந்தானே.

Tirumular

May the world also gain the happiness vouchsafed to me; if the one object which the vedas seek to glorify and which pervades the earth and the heavens is grasped with love by the heart which is attached to the body, then it would grow of its own accord.

Pancaksara

As an abundant caution, the jivanmukta engages in Pancaksara japa to prevent vasana malas from reasserting themselves and he performs acts of worship at temples and service the devotees of God to check the senses from once again succumbing to the allurements of external objects. Sometimes, Pancaksara japa is practised as an independent means to moksa, Urudrapati Nayanar is said to have achieved mukti by the use of this japa. The vedas, Agamas and other sacred books explain the significance of Pancaksara, the five-lettered mantra. A careful study of pancaksara would reveal that it contains the quintessence of the teaching of these scriptures.

அருள் நூலும் ஆரணமும் அல்லாதும் ஐந்தின்
பொருள் நூல் தெரியப்புகும்

Tiruarulpayan. IX. 1.

அஞ்செழுந்தே ஆகமும் அண்ணல் அருமறையும்

Appar describes the greatness of Pancaksara in eloquent terms as the reliable guide for the soul, an ornament for speech, antidote to sin, the force that drives away fear, as good inner light and as the right path. Sambandar emphasises the need for Pancakasara japa.

அந்தியும் நண்பகலும் அஞ்சுபதம் சொல்லி . ....

Sivajnanabhodam insists on the need for proper enunciation of this mantra if it is to bear fruit:

'விதி எண்ணும் ஐந்தெழுத்தே'

Each letter of the mantra has its specific significance apart from the whole having great spiritual potency. The first letter, Si (சி) signifies Siva; the second, va (வா), arul sakti; the third, ya (ய), the soul; the fourth, na (ந) stands for *tirodhānasakti;* and the last letter, ma (ம), means *mala.* Thus, the five letters among them set forth the entire philosophy of the Saiva Siddhanta in a nut shell

ஈசன் அருள் ஆவி எழிலார்தி ரோதானம்
மலம், ஆசில் எழத்தஞ்சின் அளவாம்

Unmaivilakkam.

Pancaksara japa is no mechanical repetition of the mantra; The *upāsaka* is expected to have a clear understanding of the precise import of every aksara of this mantra; Realising that malas cause pain and misery while Siva confers lasting bliss and recognising that egotism. greed and worldly pleasures are loathsome evils, he endeavours to run away from them as from a deadly poisonous snake and yearns for Siva's grace, the nector that is an unfailing remedy for the ill effects of anava by practising with steadfast faith Pancaksara japa. Even if evil thoughts were do arise, the devotee would at once recognise them as the handiwork of anava and would be enabled to resist them and not swerve from the path of dharma.

ஓதுவார்தமை நன்னெறிக்குய்ப்பது

Tevaram.

கொல்லுவாரேனும் குணம் பல நன்மைகள்
இல்லாவரேனும் இயம்புவராயிடின்
எல்லாத் தீங்கையும் நீங்குவரென்பரால்
நல்லார் நாமம் நமச்சிவாயமே

Sambandar.

சிவாயநம என்று சிந்தித்திருப்பார்க்கு
அபாயம் ஒரு நாளுமில்லை

Auvaiyar.

The devotee conceives of Siva Sakti as resident in the lotus of the heart, with Siva dwelling in the Sakti, and meditates on the Lord's divine form as Pancaksara and offers worship with the flowers of the eight-fold atma-gunas (virtues) of non-killing, control of the senses, forbearance, daya, wisdom, truth, austerity and love. Clearly it is an integral approach to the divine life through intellectual insight, discipline of the emotions and moral rectitude. The japa weakens the power of anava and unites the soul with God. It is a boat that saves souls from drawing in the deep ocean of samsara.

அஞ்செழுத்தின் புணை பிடித்துக் கிடக்கின்றேனை
முனைவனே முதலந்தமில்லாமல் லற்கிரை
காட்டியாட் கொண்டாய் மூர்க்கனேற்கே

Opinion is divided as to whether the mystic formula to be used is Swayanama or Namasivaya. But there is greater suppport for the former than for the latter. It seems quite appropriate that the aspirant should start with *Śiva* (the Lord and His sakti) rather than with *nama* (*tirodhana* and mala).

சிவமுதலே யாமாறு சேறுமேல்
தீரும் பவமிது நீ யோதும்படி

Tiruarulpayan.

Though Appar uses the *Nakārādi* formula in *Namacchivaya Tiruppadikam,* and though Manickavasakar commences his *Tiruvasakam* with *Namacchivaya vazhkave,* they are said to have practised *Śikaradi* mantra, as is evident from the Thevaram hymn commencing with the words.

கருவாய்க்கிடந்துன் கழலே நினையுங்
கருத்துடையேன்

Thevaram, Tiruppadiripuliyar, 6.

and the hymn from *Tiruvasakam* starting with நானேயோ தவஞ்செய்தோன்

Relevance for modern times

The message of Saiva Siddhanta is universal love. All are like the creatures, the children, the servants of God. Therefore God is best served by serving fellowmen. Ignorant man forgets God, is alienated from Him, considers himself independent of God and separate from his fellows and seeks false values. He runs after what is trivial, impermanent and what brings pain in its train and experiences utmost misery. Thus man is heir to inexhaustible bliss but misses it by his wilfulness and folly. The remedy lies in his realising his true nature and relationship to God and serving Him with mind, heart and spirit with genuine love. Love of God and service to the Divine take the form of love of fellow men and their service. The Lord in His infinite mercy looks for genuine change of heart in man and crowns his effort with success through the bestowal of His grace. Thus he is forgiven and welcomed home. The blessed life is in a real sense home-coming. Straying away from home, wandering forth experiencing untold miseries, the weary traveller now casts them off and returns to his abode, where the fulness of peace and joy prevails.

The way of life prescribed for achieving the blessed state is not one of severe penance, mortification of the flesh nor is it exclusive preoccupation with the other worldly concerns. Bodily torture need not necessarily lead to spiritual strength; nor does neglect of wordly concerns *ipso facto* result in other worldly enjoyment. Flesh is not in itself the enemy of the spirit. In truth it helps man to work his way up to emancipation. It is an enemy when man lives only for sensual pleasures. The Saiva Siddhantin does not recommend flight from the world; but insists only on a God-centred life. Work, intense work in a spirit of service to God, does not bind the individual to samsaric life. There is no separation of the sacred from secular duties. All duties rightly understood constitute worship. Every person has a station in life; and certain duties devolve on him. Whether they be of his choice or not, a proper discharge of the duties pertaining to his station in life in the spirit of service of the Divine, leads to efficiency in action and mental purification. When the ego is put away there is death of the lower and passing into the higher self.

> என்னை மறந்திருந்தேன்; இறந்தே விட்டது
> இவ்வுடம்பே.
>
> *Arunagirinathar.*

In the context of modern life caryai, kriyai and the like have to be interpreted in a broader sense as including the duties that pertain to one's place in society. And in complex modern societies, these are varied; but there is no distinction of high and low among them; and all are alike service of society. Selfless work disciplines the mind. The individual learns to treat failures and successes with an even temper, neither getting desperate in the hour of defeat and failure nor becoming tipsy on occasions of success. He learns to treat all persons alike; does not hate individuals or groups; but

seems all as temples of God (நடமாடுங்கோயில்) and serves them to the extent possible.

படமாடு கோயிற் பகவற் கொன்றிய
நடமாடக் கோயிலன்பர்க் காகா
நடமாடக் கோயிலன்பர்க் கொன்றீயிற்
படமாடக் கோயிற் பகவற்காமே

Tirumular.

What is offered to the Lord of the spire festooned temple reaches not the Lord who dwells within the walking temple; but what is offered to the Lord of the latter is shared equally by the Lord of the former. To the extent we show love to others, arul helps us. Jnanasambandar and Tirunavukkarasu derived great pleasure in feeding the poor. Concern for the welfare of fellow men becomes a strong motive; and devout souls find no joy in moksa when so many are still entangled in samsara, and expresses their feeling thus :

நள்ளேன் நின தடியா ரோடல்லால்
நரகம் புகினும்

Where such an attitude inspires life and conduct, grace works from within blesses the individual with true jnana and there with anava is dispelled.

பால் நினைந்து ஊட்டும் தாயினும்
சாலப் பரிந்து நீ பாவியேனுடைய
ஊனினை உருக்கி உள்ளொளி பெருக்கி
உலப்பிலா ஆனந்தமாய்

FOUR LECTURES ON SAIVA SIDDHANTA
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0. *Introduction.*

Saivism and Vaisnavism are the two of the most prevalent religions in India; they have a pan-Indian similarity; even though the followers of each one of these religions may be following differing philosophies. Here we are concerned with what goes by the name of Saivism characterised by the worship of Siva with varying names in His various aspects.

The history of the conception and worship of Siva, as other aspects of the social and religious conceptions is often explained, in terms of Aryan and Dravidian, terms which are not clear. Following the American trend in Sociology, there is an attempt made in recent times to discuss this problem from the point of view of 'the great tradition' and 'the little tradition'. Nothing but confusion will arise in attempting to identify the so-called Aryan tradition. What is meant by this Aryan tradition? It is admitted even by Max Muller, who first introduced this term in this context, that it has no racial significance. Modern researches have shown that Vedas themselves represent an integration of different cultures of that age, especially in the story of *Viśwāmitra* in the Rig Veda and in the general trend and scope of the Atarva Veda. This kind of integration has been going on all through the history of India. Therefore it is much better to call this the great

tradition, the Indian tradition as against the localised or peculiarly regional traditions which may all be called the little tradition. In this sense the Indianisation may be Aryanisation from one point of view and Dravidianisation from another point of view. As the terms Aryan and Dravidian are used especially in South India with unconscious implications differring from writer to writer, according to one's own social bias, it is preferable to avoid such terms. It is in this process of Indianisation, the conception of Siva probably starting as a little tradition and becoming the great tradition that one is concerned with, in our present study.

1. *Indus Valley civilisation.*

It is admitted by a majority of scholars that the Indus civilisation is earlier than the vedic civilisation. The indus script has not yet been deciphered to the satisfaction of all. Therefore one may legitimately avoid the various interpretations of the seals found at Mohenjo-Dara and Harappa. But the figures therein speak a universal language.

1.1. *The Mother Goddess.*

In an in teresting chapter in his monumental work Mohenjodara and Indus Valley civilisation, Sir John Marshall writes as follows (Vol. 1, p. 77. line 22 to p. 78).

"The Great Mother Goddess is found in the little tradition of the village Goddesses especially of South India and also in the great tradition where it becomes the great Sakti of all the philosophies in India. The great majority of the figuroines of the Mother Goddess represent Her as a standing and almost nude female wearing a band or girdle about her loins with elaborate head dress and collar and occassionally with ornamental cheek combs and a long necklace. In every Siva temple one finds this concert occupying

an important place either within the shrine or in an adjacent shrine.

1.2. *Siva Form.*

What is much more important is the representation of a male-god admitted on all sides to be the proto-type of the historic Siva. (The seal No 17 plate XII of Vol. I) Marshall gives the following description. "The God is three faced, is seated in a low Indian throne in a typical attitude of Yoga, with legs bent double beneath him, heel to heel, and toes turned downwards. His arms are outstretched, his hands, with thumbs to front, resting on his knees. From wrist to shoulder the arms are covered with bangles, eight smaller and three larger; over his breast is a triangular pectoral or perhaps a series of necklaces or torques, like those on the later class of Goddess figurines; and round his waist a double band. The lower limbs are bare and the phallus (urdhva medhra) seemingly exposed; but it is possible that what appears to be phallus is in reality the end of the waist-band. Crowning his head is a pair of horns meeting in a tall head-dress. To either side of the God are four animals, an elephant and tiger on his proper right, a rhinoceros and buffalo on his left. Beneath the throne are two deer standing with heads regardant and horns turned to the centre".

1.21. *Three faces.*

He has also emphasised the important facts of this form. In the first place he is three-faced which reminds us of the three faced Siva of Melcheri near Kaveri-p-pakkam (Gopinatha Rao's 'Elements of Hindu Iconography page 386 plates CXVI, CXIV,) Marshall adds, 'It is more likely however, that in the first instance the God was provided with a plurality of faces in token of his all seeing nature'. (Vol.I. page 53.) This suggestion is significant because the same idea

is in the mind of Nakkirar, a Cankam poet, who describes Muruga, identified with Subrahmanya, as having six faces, with twelve hands, where each face with corresponding two hands are made to suggest one of the sixfold activities of the universe.

1.22. *Yogic Posture.*

The second feature is the peculiar yogi like posture. Siva is Mahayogi, the Daksnamurthi known to the earliest literature of Tamil as 'Alamar Katavul'. In Saivism it will be seen that yoga leads to the attainment of union with God. Attention has been drawn on the male statues (plate XCVIII.) Plate XCVIII has its eyes, concentrated on the tip of the nose, in an attitude of yoga.

1.221. *Pasupati.*

The third feature is that this proto-type of Siva is surrounded by the beasts. Pasu is not merely the cattle but as suggested by Vedic Index (Macdonell and Keith) signified a beast of the jungle. Rudra bore the title of Pasupati. In Saivite Philosophy Pasupati has been interpreted in an extended manner to apply to the Lord of Souls. Therefore Pasu and Pati are technical terms in Saiva Philosophy.

1.222. *The Deer.*

Marshall also emphasises the deer beneath the seat of the God. He points out that in the representation of the Dhakshnamurthi form two deer in a like position are portrayed. There is again the familiar deer beneath the Buddha's throne in the Dharma chakra scene, where they are symbolic of the deer-park where Buddha preached for the first time. But for this Mohenjo-Daro seal going to

very early times as Marshall points out 'one would have supposed the Saivite borrowings from the Buddhists' (Vol. 1. page 55)

1.23. *Trident*

Another noteworthy feature is the pair of horns which must have a sacred significance as an emblem of the deity transferred to the priests as well. This pair of horns meeting in a tall head-dress reminds us of the trident of Siva. We have even in Mahabalipuram this kind of crown on the head. The Trisula was taken as a symbol for the three jewels of the Buddhists and in that sense much more widespread in Indian religion and philosophy.

1.233. *St. Sundarar.*

It is remarkable that a description of a particular form of Siva by Sundarar reminds us of this Mohenjo-Dara seal. In his sixtysixth hymn, Sundarar speaks of the vision of the silent teacher, under the banyan tree, expounding dharma as Pasupati surrounded by all living beings - the concentrated yogi's - Katupottar - closing their years to the outside word - the Kinnaras, the biting serpent, the uncontrollable loin, the blotless ascetics - all those that have done harm one way or the other.

1.24. *The cult idol.*

The next question is whether this represents merely an imaginative representation or a cult idol. Marshall concludes 'the highly conventionalised type of the image, its stylised details and the fact that the kindred image portrayed on the is being worshipped by the Nagas clearly point to its being a copy of a cult idol' (Vol. 1. page 56.)

1.25. *Linga.*

Marshall also refers to phallic and boxtylic stones reminding of the yoni and linga of Saivism. The phallic worship should be distinguished from the worship of stone which starts from an animistic stage like the boundary stones in the little traditions developing later into iconic forms. Marshall points out that two of the stones (p. 214 plate XIV) are unquestionably phallic more or less realistically modelled. Even if some of them refer to baetylic worship they might have been appropriated by phallic worship or the baetylic worship might have suggested the later day theory that even phallic worship is an an iconic worship of the great God in a symbol.

1.26. *The Bull.*

There is another point to be emphasised. The Brahmanic Bull which has so impressed Marshall that he has placed its figure in the front cover of his Volumes is significant because we have here the origin of the Nandi cult. The worship of the bull was widely prevalent throughout the Middle and the nearer East.

2. *Vedas.*
2.1. *Rig Veda*

2.11. *Rudra as Agni.*

The Vedas contain references to Siva. Rudra is identified in the later ages with Siva. In the Vedas themselves the word Rudra occurs as an epithet of Agni. It must be remembered that the vedic religion became sacerdotal especially in the Brahmana period. Agni became the chief God. Therefore the identification of Rudra with Agni is very important from the point of view of later developments.

2.12. *Rudra as Rudira.*

But He is also praised as a God in his own rights at least in three hymns in the Rig Veda which are entirely devoted to Rudra. Though the number of hymns referring to Rudra are not many there are certain aspects emphasised therein which lead the way to make him the omnipotent divinity. He is praised as the greatest and the strongest amongst all the Lord of this expansive world the Father who is eternal, the great independent God. His appearance, his adornments, his weapons are all beautifully described. He shines like the sun. He is youthful in his appearance. He takes many forms; he is omniscient. His bow and arrows and house of the thunderbolt he carries, are referred to. He is described as going in a chariot. The Maruts are considered to be his children and these bring rain.

2.13. *The Siva aspect.*

Rudra is also a terrific force bringing destruction and calamity and therefore there are prayers to Him to resist from such destruction. But this does not necessarily make Him a cruel God as against the loving God Visnu as suggessted by Bhandarkar. This is not altogether correct because Rudra's beauty, His munificience His abundant grace and mercy confer happiness and health, are also emphasised. He is described as a great Doctor which reminds us of the name Vaidyanatha. Sayana interprets the word Rudra as referring to one who drives away misery and sin. The word Siva also is capable of the same meaning. Perhaps conflicting traditions go to make up the conception of Rudra where therefore certainly are references to His all loving, all powerful and all knowing characteristic features. It is claimed that the germ of Hindu trinity of the Rudras is found herein.

2.2. *Yajur Veda.*

Coming to the Yajur veda, He is described therein as the brother of Ambika. This reminds us of the Tamil Saint Manikka Vacakar speaking of Siva's sakti or Hemavathi as the wife, Mother, Daughter and Brother of Siva. (207 - Tiruvavatuturai Mutt. Edn.) The name Tryambika is explained in Satapatabrahmana as one with Ambika. It is significant that Tryambika is worshipped with flowers sweet to smell (mark the kind of worship) as the husband finder, for that certainly shows His popularity even amongst the young girls. The name Siva occurs here not as a mere epithet but as the great name of Rudra. Sata Rudriyam which is recited in every temple especially during abhiseka or the holy bath of the Lord in all the Siva temples of South India is found in the Yajur veda. Such of the names like Bhava, Sarva, are found here, names which are found later as the names of the eight great forms of Siva. There is here the first reference of the blue neck of His. He is also described here as the Lord of Mountains. He is clothed in skins. He is the Lord of plants and waters. If He is omnipresent and omnipotent, the bad things of the world cannot have escaped Him and so he is glorified also as the Lord of robbers and cheats. He is the robber unto a robber and a cheat unto a cheat. This is interpreted, for instance by the Tamil Hymnologist Nanacampantar as the robber who robs away our own souls. In this way we get references in the Vedas to His auspicious qualities. The Lord Yajur veda states, whom others find it almost impossible to see, is seen by the simple minded innocent people like the shepherds 'utainam gopa adrsan'. This statement is elaborated in the Upanishad ; and the story of Anaya nayanar who by grazing the cattle became a saint, emphasises this point in the Saivism of Tamil land. The name of Skanda later identified with Subrahamanya also occurs here. Apart from these it is

clear the conception of one universal God has become clear called by the name cat. There is a development of moral sense in the Veda and hence the importance of Rudra's attacks on sin.

2.3. *Sama Veda.*

The Sama Veda is a collection of the Riks sung as Sama Veda.

2.4. *Atharva Veda.*

In the Atharva Veda his omnipresence is emphasised. It makes Him the Antaryami [principle] of all things living and non-living. It is suggested that He takes all these forms which he had created. Bhava and Sarva already referred to are here treated as different from Rudra—another evidence for conflicting traditions. The name Mahadeva occurs here. Icana which is one of the Panca Brahma mantras according to Agamas is also mentioned in this Veda. He not only attacks his enemy with the weapons but inflicts upon them diseases like Tuberculosis. But this must be interpreted as referring to His attack on the sins and sinners. He is described as being followed by dog. In the Biksatana form in the Saiva temples, one can find this dog. Perhaps here we have the Bhairava form also taking its root. Another important thing is that the Bhutaganas are at His service. This is another interesting feature of the description of Siva in later times.

2.5. *Brahmanas.*

In the Satapatabrahmana there is an interesting reference to the varied traditions which have become identified with Agni. The Easterners, we are told, call Agni by the name Sarva, whilst outsiders calling Bhava. The name Pasupati occurs here, which, as already suggested, has later on,

become a technical term in Śaiva philosophy. It will be observed that later eight forms of Siva are worshipped by the Saivites under the names of Sarva, Bhava, Icana, Rudra, Ugra, Bhima, Pasupati and Mahadeva. There is a story in the Satapatabrahmana which is interesting from this point of view. Rudra is the son of Prajapati through Ushas or dawn, evidently a reference to the Sun God. As soon as this child was born it cried in tears and expressed the desire, when asked, to be named by Prajapati. It was then that these names were given and it is said that He went on crying till He had all the names assigned to Him. Each one of these names identify Him with the various aspects of the universe such as fire, water and the plant wood etc., once again suggesting that He is the Antaryami of this universe in all its varied aspects. The Brahmanas connect the Vedas with the puranas and this story is later on developed into puranas where prajapati is identified with Brahma. It is because of this that Tirumalicaiyalvar sings 'Narayana created Brahma and Brahma created Sankara'. This becomes important in that part of Vaisnavite and Saivite philosophies which want to establish the superiority of Siva or Visnu purely on the basis of the puranic stories.

2.4. *The Upanishads.*

2.41. *Swatesvatara..*

The Swateswatara is claimed to be a Saivite Upanishad by the Saivites. The names Rudra, Siva, Hara and Icana are mentioned as the names of Brahman. There is an attempt to interpret the theory of Brahman of the previous Upanishads in terms of the worship of Siva. At the end of the book it is stated that this Upanishad was narrated by a Rishi. Sweteswatara to a group of Rishis seeking knowledge.

2.411. *One God.*

It definitely states that there is only one God called Rudra who regulates all the worlds by his powers. God is one, only Rudra; its views do not acknowledge a second. He creates the world and rules them; He sustains them and withdraws them into Himself - a description of Brahman oft-repeated in the Upanishads. He is all - prevasive and omnipresent. There is probably greater emphasis on the personality of God at least in the way in which He is described. He looks on all sides; His face turns to all sides; His hands and legs move everywhere. He has as many faces as there are points of the compass. He is the man; He is the woman; He is the boy and the girl; He is the old; He resides in the waters, in the fire, in the plants, in the fruits. He resides in the heart of everything that exists. He is the crown of everything. All things have Him as their face and Him as their neck. He is the beautiful blue bird and the green parrot. Lightning is his child. All the changing seasons we see are but Rudra.

2.412. *Deva.*

The name Deva is often repeated in this work. God is the Pasupati. This term has already been noted as leading to the conceptions of the 'pati' and 'pasu' in Saiva philosophies; This Upanishad speaks of the 'pasa' (the fetter or bondage) which leads to the conception of the third category in Saiva Siddhantha.

2.413. *Sankhya Influence.*

In this Upanishad the enquiry is not regarding the mystery of thought and life, but regarding the Karana or the cause of the life of existence. It states that which is perishable is the pradhana, the primary matter; the immortal and imperishable is Hara. The other causes are also rejected

suggesting clearly the existence of various other theories. Should time, nature, fate, chance, or purusa be considered as the cause? it asks. The combination of these according to it, cannot be the cause as it depends upon the self. The self is not the Lord as it is subject to pleasure and pain. Therefore it affirms that Brahmam alone is the sole cause. But Brahmam creates this world with the help of maya or pradhana prakrit which is the maya and the great Lord is the mayin. The one Lord who has out of His own nature covered Himself like a spider by the threads of cobweb derived from itself The spider example occurs in Muntaka also but the addition of pradhana charcterises Swateswatara. Here may be seen the influence of Sankhya and the upanishad mentions Kapila, the founder of the Sankhya philosophy though the word Kapila has been interpreted as red by great commentators. And therefore one may read in the Upanishad to the Sankhya terms. There is the reference to the Brahmam and the individual soul.

"The two birds, inseperable friends, cling to the same tree; one of them eats the sweet fruit and the other looks on without eating'. But the individual soul is not created. There are two, one knowing that is Iswara, the other not known i. e. jiva both unborn. The Sankhya doctrine of purusa, who is only a witness and not the actor, is also implied; God is also spoken of as the Bhokhta. Here in the Jiva in Rudra and in pradhana one may find the origin for the theory of the three categories or padarthas of Saiva Siddhantha. But as already emphasised the unity of the ultimate reality is emphasised in other upanishads.

2.414. *Sakti.*

Siva however here becomes the many through his magic or maya. This is attributed to his Sakti. 'He without any

colour who means of his Sakti with said purpose produces endless colours; in whom all these come together in the beginning; come asundar in the end; may He the God endow us with good thoughts'. That is a prayer. This gives rise to the later speculation amongst the Saivite Schools whether Sakti is a Swasakti or a parigraha sakti.

2.415. *Immanance.*

The antaryamitva and the immanance are also emphasised. 'As oil is found in linseeds, butter in curd, water in river-beds, [full of sand], so He who seeks the self with truth and austerities finds it in himself'. This reminds us of St. Appar's hymn. 'He is like the fire in wood; like the ghee in he milk, like the lustre in the gem, becoming manifest through varying efforts of the different grades by the seekers. The upanishad also emphasises the transcendence of God. He is the great Beyond without from, untouched by any suffering. He moves fast but He has no legs; He holds firmly yet He has no hands. He sees without eyes and hears without ears. He has no blot. They who know the Brahmam and are devoted to Him are freed from reincarnation. He is the bridge leading to immortality.

2 416. *A Harmony.*

Though personal names like, Rudra, Siva, Hara etc., are used these have not become sectarian because these names are identified with the Brahamam. Rudra is identified with the other gods of the Vedas. Perhaps here we see a reconciliation of the ideas of Sankhya, yoga and other philosophies and faiths, which were just sprouting in the age of this Upanishad but which were to become elaborated in later times into distinct and different schools of thought.

2.417. *Yoga Sadhana.*

The konwledge of Brahmam as already pointed out leads to *mōkṣa.* But other *sādhanas* are also mentioned. There is a direct reference to yoga along with *Sāṅkhya.* When one practising *yōga,* truely sees Brahmam by seeing himself, as one sees objects by a lamp. By medition and unity with Him the world-illusion is at the end completely removed. There are reference to what may be called the roots of later theory of yoga leading to supernatural powers through the experience of certain appearances. Lightness, health, freedom from avarice, brightness of colour, sweetness of tone, a pleasant scent, and the smallness of excretions are the first fruits of the yoga, and phantoms of mist, smoke, the sun, air, fire, fire-flies, lightning, crystal and the moon arise as premonitions of the revelation of the Brahmam. Instructions about the place and posture for preaching yoga are also given. One should practise yoga keeping his chest, neck and head in a straight line with his body, elevated in a clear and level place free from pebbles, fire and sand, favourable to the mind, removed from the presence of sound, water-shed and other things painful to the eyes, adjacent to a cave and guarded from the winds. It may now be clear why the later saints especially the non-Brahmin saints of South India called their Mutts, where they practised their yoga and tapas, kukai (Guha).

2.418. *Bhakti.*

What is perhaps the most important contribution of this Upanishads is its emphasis on bhakti which is probably the reason why God becomes more personal in this Upanishads. Devotion to God is required for *mōkṣa* in addition to knowledge. There again the doctrine of Grace or Mercy is also seen to be emphasised by the frequent occurrence through phrases like *dhātu prasāda* i. e. Grace of God. The last verse mentions not only devotion to God but also enjoins the bhakti

to Guru. The importance of Guru which is emphasised in all schools of Saivism finds its origin in this *Upanishad.*

2.42. *Thaittriya Upanishad.*

In this connection the theory of love which plays an impartant part both in Saivism and Vaisnavism may also be referred to. *Swatēswatara Upanisad* belongs to the Taittriya Samhita of the Yajur veda, a veda in which the Saturudriyam, the famous hymn to Rudra appears. Therefore it is important to note that in the Taittriya Upanisad, as interpreted by Dr. Shakuntala Rao Shastri, there is a reference to this theory of love which is called the *Bhārgavivāruni vidya.*

2.421. *Bhaga Vivaruni vidya.*

This is emphasised twice. *Brnu* goes to his father *Varuna* and requests the latter to instruct him about the Brahmam. The father advises his son to know the Brahmam by arduous meditation. After sometime *Bhrgu* realises that since all things are created from matter or food. But the father directs him to meditate more deeply. *Bhrgu* realises a graded series of truths. Above this material essence, there is the essence of life which fills this universe; deeper than the essence of this life there is the mind which fills the universe. Higher than the mind is the reason. Higher than the essence of the reason, there is the reality viz. *Ānandā* which fills the universe. Who could move or who could live if this Ananda were not in the Heavens.

2.422. *Ananda as Love.*

Dr. Shastri gives an explanation of this term *Ānandā*. '*Ānandā* has been translated as bliss; but I am decidedly of the opinion that the Ananda was meant what we call love. From matter to life and from life to mind and reason there is a natural transition and higher than reason is love- The

highest principle, the ultimate reality, the universe is Love. The Rishi of Taittriya realised this supreme truth ', Brahmam is love' or in modern phraseology 'God is Love'. It is declared to have been established in the highest heaven'. She exclaims 'Verily does it deserve to be called the highest revelation so far vouchsafed to men. All the succeeding centuries of wonderful progress in science and philosophy have not been able to outgrow this finding of the rishis of the Upanishads that Brahman is Ananda. 'God is love'. From love have all beings been born and by love all created beings alive. For the supreme insight into the heart of the universe, the Taittiriya Upanisad may well be considered as the highest landmark in the march of thought in the Upanisadic literature'. [Aspirations from a fresh world].

2.43. *Visvarūpa.*

The transcendent and immanence of God as Rudra is described in a beautiful story. The *dēvās* go to the Heavens and see Rudra. They asked Him who He is'. I was the one existing before anything else appeared. I exist now and can exist for ever; there is nothing superior to Me'. Thus saying he appeared to them encompassing within Himself the Heaven and the earth and emphasised 'I am ever things permanent and things ephemeral. What disappears and appears both I am. I am the Brahmam and the non-Brahmam'. Then the *Dēvās* worship Him 'you are the Brahma, you are the *Viṣṇu, Mahēswarā*, Uma, Skanda, Agni and all You are all the worlds, the Visvarupa.'

2.44. *Kenopanisad.*

There is another beautiful story in the kenopanisad. It does not mention either Rudra or Siva. But it brings in Uma and therefore the Saivites take it as referring to Siva. There is the mystery of the human mind of the various sense organs and the mystery is resolved by the conception

of Brahman as ear of the ear, the mind of the mind, the eye of the eye, the life of the life, put who is beyond this. For the eye does not reach it nor the speach nor the mind. This is the implication of Mannikkavacakar's statement 'marra manankaliya ninra maraiyon'. He who hides and transcends our speech and mind'. He who thinks, says the Upanisad, He knows Brahmam does not know it. He who thinks does not know Brahmam does know it. There is a proverb in Tamil which says 'kantavar vintilar, vintavar kantilar' those who have seen him do not speak about Him; those who speak about Him does not see Him. To illustrate this truth, that all power is the Brahmam by whose power alone all others live, move or do anything, a story where the gods who have become victorious over the asuras through the power of them Brahmam become vain enough to think they are the source of victory, unable to understand the presence of the Brahmam even when it appeared before them with the set purpose of removing their vanity. Agni approaches this strange being and in reply to the latter's question has explained his power as consisting in burning all that existed. But Agni cannot burn a straw placed before Him. Vayu comes but he cannot blow off the straw. Before Indra can approach this strange being the Brahmam disappears. But Uma appears in the sky in all her transcendent splendour and explains to India that the strange presence was Brahmam who was responsible for their victory. There is the Tamil proverb 'Avananari oru turumpum acaiyatu'. 'Not even a piece of straw will move without Him'. Tayumanavar is still further beautified this, by his statement "even an atom will not move without Him" (avananri oru anuvum acaiyatu).

2.45. *Later Upanisad.*

We need not take into consideration the Upanisads viz. The Rudra Hrdaya Upanisad, Saraba Upanisad, Bhasmopa-

nisad etc. Which are considered to belong to a very much later period. Tne henotheisms of the Vedas is interpreted by these later Upanisads as asserting the supremacy of Siva. Rudra is the form of all Devas or their forms. Therefore all the Devas are in essence Siva. There is another conception also developed later where others become the various sides of Him whilst He stands at the centre. The conception of Tirimurthi and the origin of the Pancayatana worship might have developed from this. On the right side of Rudra are the Sun, Brahma and Agni and on the left are Visnu. Chandra and Uma. Then Uma and Visnu and chandra are all identified as one - Uma with Visnu and Visnu with Chandra. Finally Visnu is identified with Uma, speaking of Siva having no consort but Hari. She who is Uma is Siva. This reminds of St. Appar. Uma is the Sakti and Siva is the Saktiman. This Sakti has been mentioned in the Upanishads as the power of the Brahman whereby He becomes many. What is manifest is Uma and what is latent is Siva. Therefore Saraba Upanisad states that Siva alone has to be meditated upon for He frees from all of the fetters of Samsara.

3. *Itihasas.*

3.1. *Ramayana.*

Ramayana contains references to Siva, but whether these references form part of the original raises a difficult question. There is the story of the birth of Kumara and also Baghiratha bringing down the Ganges which Siva had to carry in His head for preventing destruction. Siva being followed by His sons, is compared to Rama and Lakshmana following Viswamitra. Viswamitra became the great Brahmarishi worshipping Siva. While taking leave of Kausalya, Rama prays that the good effects of this worship of Siva might protect Kausalya. Rama, Sita and Laksmana bathing and performing 'japa' are comparad to Siva, Parvati and Nandhi.

Siva as we know is the Lord of Tapas. Rama going to destroy Kara is compared to Siva proceeding to destroy Daksayagna. There is another reference which is patiently a later interpolation where Kara's fall is compared to the fall of Yama kicked by Siva at Swetaranya which is Tiruvenkadu in the Tanjore District. After Ravana was destroyed there is a scene in which Brahma invites Rama to Vaikunta whilst Siva explains how Rama has to do his duty by Bharatha and others. This seems to suggest the wider vision and the greater symbathy of Siva as compared to Brahma. When all are returning to Ayodhya in the Puspaka Vimana Rama points to the place near the Sethu Bhandhana where he says he along with Lakshmana has worshipped Mahadeva. Perhaps this is interpolation. Rama himself states to Bharadwaja the he has seen Dasaratha and that he has returned with Victory thanks to the great Mahadeva. It is clear that these references should have been made when the Saivism and its mythology were taking some sectarian form.

3.2. *Mahabharatha.*

Similar references are made in the Mahabharatha. Upamanyu, Saivite saint, is made the Guru of Krishna. Arjuna worships Siva and gets Pasupatastra. There are various references to many stories found in Sivapuranas, but the difficulty is to seperate the interpolations from the original itself. But the picture we get from Mahabharata as already pointed out by others is that, Siva worship was taking a distinctive shape on its way to sectarianism. Siva has been referred to even in the Vedic literature including Upanishads as Deva and Mahadeva. Vasudeva as Visnu comes to be described in the inscriptions as Devadeva by his worshippers ; Probably as a counterblast to the Saivites claiming Siva as Mahadeva.

4. *Schools of Saivism.*

4.1· *Vedic Saivism*

Mahabharatha mentions five schools of Philosophy, Sankya, Yoga, Pancaratra, Veda and Pasupata. This may help us to understand Saivism being divided into three catagories viz. 1. the vedic saivites who wore Rudraksa and Linga and besmeared themselves with the sacred ash, 2. the Tantric Saivities who had the Tapalinga or Taptasula and 3. the Misra saivites who worship Siva with other Gods.

4.2. *Tantric Saivism.*

4.2.1. *Pasupata.*

The Pasupata school claims Srikanta as the founder. Sometimes he is identified with Srikantarudra or Sadasiva who was worshipped in the form of pancamukha linga 'five faced linga' as often mentioned in the inscriptions. But perhaps he was an acarya. There is a reference to his Mangalya sastra where, Tantra loka states, Srikanta, discusses the nature of Sakti and Saktiman. There is also a mention of Srikantanatha amongst the Siddhas. Srikanta's Pasupatha school branched off into various other Saivite Schools.

The further development may be continued at a latter part of this lecture. In the meantime we have to trace the history of the tradition of the various schools and mutts of Saivism which will give us the getting link between the earlier history of Saivism and its later developments.

4.2.2. *Lakulisa*

Lakulisa or Nakulisa is the founder of another branch of Srikanta's Pasupata Sivasasana school. Bhandarkar is of opinion that Pasupata school arose in the second century B. C.

whilst Lakulisa may be assigned the first century A. D. But others feel that Lakulisa may belong to the century B. C. itself. Lakulisa is said to have born at Kayavarahana in the Babhai taluk in Baroda. There are various temples in Tamil Land which are called Kayaronam (corruption of Kayavaharanam) at Nakapattinam, Kumpakonam etc. These must be once upon a time centres of Lakulisa, Pasupata. There are four disciples of this Lakulisa mentioned. This Pasupata has spread to Indonesia where a fifth disciple namely Patanjali is added to make the Pasupatha Pentad. The Naiyayikas and Vaisesikas are also spoken of as followers of Saivism.

4.2.3. *Mahavratas.*

There is mention of the Pasupatas wearing the garland of skulls. An inscription of the time of Bhoja mentions an ascetic who has taken Mahavrata. It look therefore in that period Pasupatas were identified with Kapalikas and these are associated with Sivasasana school and with Somasiddhanta. Dr. K. Kulakanta Sastry thinks that the soma siddhantha bridges the gulf between Pasupatas and Kapalikas cultural Heritage Vol. II. p. 29. Maitiri Upanishad mentions Kapalikas with Kasaya and Kantala. There must have been many Kapali centres in South India. A nephew of Pulikesi made a grant for worshipping Kapaleswara. The Saiva temple in Mylapore, Madras goes by the name of Kapaliccuram even from the times of Tirugnana Sampantar of the seventh century, though it must be earlier.

4.2.3.1. *Confusion of Names.*

Mahavratins are often mentioned as a separate, though probably they are to be identified with Kapalikas. Sometimes

they are identified by later writers with Kalamukhas and even with Kalananas, probably because of certain common practices. The Siva Purna speaks of Mahavrata dharins. Mahendra varma in his Matta vilasa differentiates between Kapalikas and Pasupatas. Appar mentions Saivas Pasupatas Kapalikas and Vratin's who wore the garland of white skulls. There comes a Mahavratin in the story of the Tamil Saivite saint Manakkancara Nayanar, demanding the tresses of hair of the Nayanmar's daughter for his yognopavida and the Nayanar though his daughter is about to be married, cut away willingly the tresses and offered them to the ascetic. Gondaphares who is one of the earliest foreign ruler on whose coin Siva appears, calls himself, Deva vrata. In this connection one has to note that the Siba tribe of Punjab are mentioned in connection with the invasion of Alexander as wearing animal skins, carrying clubs and branding their domestic animals with the mark of the club. If Patanjalis reference to a udicyagrama 'the northern city'. Sivapura can be connected with this tribe, we will see that there were tribes with Siva as their deity.

4.24. *Kapalikas.*

The Kapalika siddhanta is called Paramesvara siddhantha i.e. Sivasasana of Srikanta. Srinatha, the mental born of Srikanta, as he is called according to Sabara tantra, is the founder of Kapalika siddhanta marked by the bhedabheda vada - the university in diversity. Kapalikas worship Mahabhairava and their ascetics were also called Mahabhairavas. There is also the Vairava sub-sect. In the story of the sixty-three Saiva saints of Tamil land, a bhairava ascetic comes to the house of the saint Ciruttontar the commander-in-chief of Mamalla, the Great Pallava and the victor of Badami of Pulikesin demanding human flesh for food.

4.25. *Somasiddhantins.*

There is the Saivite school of Soma siddhanta another branch of the Pasupata siddhantha mentioned in the puranas and inscriptions. The puranas refer to a some sarma probably as the founder. He is said to be also the Guru of the founders of the schools of nyaya and vaisesika viz. Kanada and Aksapada. Somasarma has propably to be assigned to the second century A.D. Kapalikas are sometimes identified with soma siddhanta though the Tantras differentiate them. This siddhanta was popular in the early medieval age in Nepal and Gujarat. There is a story as given in an inscription of Bhima II in the thirteen century that one Visvesvara rasi in a dream was directed to revive this doctrine.

4.26. *Siddhas.*

There was also the sub-sect of the Siddha school. One of those in their line Srimitra is mentioned as a Guru of a king of Kasi. Probably this is connected with the Natha sect and Rasesvara vada.

4.27. *Kaulas.*

Kaula is another sect. Allata or Bhavarakta is the founder of this Samsarika Kula in Jayapore. He is a disciple of a Pasupata school. Goraksa, the disciple of Maccendra is said to belong to this sect.

4.28. *Kalananas.*

The Kalananas formed another sect. The Acaryas of this sect were the Rajagurus of Chalukyas.

4.29. *Saiva Siddhantins.*

Saiva siddhanta is another school which is mentioned by Sankara. Rajasimha Pallava is described as one who got rid of all impurities by walking on the Saiva siddhanta marga (S.I.I. Vol. I. No. 26). But has this Southern school any connection with the Northern School. An inscription of 973 of the north mentions and states that this siddhantha was preached by a line of acaryars starting with Guhavasi who is represented as an incarnation of Siva.

4.29.1. *Durvasa's mutts.*

There is a tradition that Durvasa was commanded to preach this doctrine when Saivism disappeared in the Kali age. It is said that he created Triyambaka, Amardhaka and Srinatha who preached the Trik, the well known name of Kashmir Saivism. Durvasa is considered to be the founder of the Amardhaka Mutt.

4.29.1.1. *Amardhaka mutt.*

Amardhaka Mutt – Prabuddha Siva belongs to 973, the date of the inscription referred to, wherein he is described as in the twelfth in the line. This will suggest that Guhavasi belonged to the seventh century. The Amardhaka Mutt spread its influence from Punjab to Tamil Land. The Golakhi Mutt was founded by one Prabhava Siva of this Amardhaka line, which flourished in the Telugu and Tamil regions. Jatavarman Tiripuvana Cakravartti Virapantiyan was its patron and his inscription mentions Purakali perumal, Nanamirtacaryar of the Golakhi Mutt. Another inscription refers to 'Pantimantalatipati enkira laksadyayi santanam'. The high sounding title, the head of the Pantimantala, probably refers

the headship of the Mutts in the Pandiya country which were probably there. The present Kunrakkuti Mutt probably has some connection with this branch.

4.29.1.2. *Mattamayura.*

Mattamayura santanam is another line. Mattamayura nagara is located in Pancala according to Mahabharatha. The acaryas of this line were powerful in Malava, Deccan and Kadwaha. One Nambakarna is described as having heard the whole of Saiva Siddhanta.

4.29.1.3. *Madhumatheya.*

The third branch is called Madhumatheya santana. Its acaryas were the Rajagurus of the Kalacuri kings. Three lakhs of villages were donated to Prabhava Siva, the founder of the Golakhi Mutt already mentioned. One acarya of this line, Dharma Siva migrated to the South.

4 29.1.4. *Rajagurus.*

There are again the Rajagurus of the Cola Kings. Both Rajaraja and Rajendra brought these acaryas to South India. There is a reference to Nana Siva of Golla Mutt belonging to thg Laksadyayi Santana. Therefore before this Mutt became prominent in the Pandiya country it enjoyed the patronage of the Cola emperors. Kulottunga makes a grant to the acarya Sarva Sivam and his disciples not only in the Tamil Land but also in Aryadesa, Madhya Desa and Gauda Desa. Trilocana Siva of the Siddaanta Saravali tradition belongs to the Kasi Biksa Mutt. The author of Somu Sambhu Paddhati was a disciple of Sarva Siva to whom Kulottunga made the above acarya bhoga.

4.3. *Misra school of Saivism*

4.31. *Syncretic forms.*

What is called the Misra school effected a rapproachment with the Smrti cult. What was probably the conception of Trimurti, especially the association of Siva and Visnu as forming a peculiar combination, is found not only in the South but also in Assam and other places. The combination of two forms gives room for the development of the syncretic forms of not only Harihara but also of Ardhanariswara. There is in the Tinnevelly district the famous Sankaranarayana temple. There is the syncretic form. Surya and Narayana and there is a temple in Tanjore called Suryanarayanar Koyil. There is also the conception of Brahmanya-Brahma and Visnu as having one body. There is also the worship by a sect called paramabrahmanyas making Siva and Brahma to have one body. Again there is the Trimurthi forms where Brahma, Visnu and Siva form one body. In the Suchindram temple in the Kanyakumari District in Tamil Land, God is worshipped as Tanu Mal Ayan, a form which is elsewhere known as Harihara pita Maha. The Dattatroya form is also considered to be a Trimurti form. We have the Trimurti form of the Sun, Brahma and Visnu at Kargudri in the Deccan. There arises also the worship of four forms namely that of Surya, Visnu, Siva and Brahma as may be seen at Kajuraho and Gujarat. In Kashmir, Brahma is substituted by Sakthi. Lastly comes the worship of five Gods or Panca Devata i.e. Brahma, Ganapathy, Visnu Sakti and Siva. In the Smartha variety Sun replaces Brahma. Pancayatana puja is even very popular amongst the Smarthas. The Saivites however have a different pancayatana. According to prabhoda Siva the Pancadevas are Siva, Sakti, Kartikeya, Saraswathi and Ganesa. The Saivism in Indonesia, however has the worship of another Pancadevata viz, the four disciples of Lakulisa viz. Kusika, Gargya, Maitreya, Garuka along plus Patanjali.

4.4. *Mutts.*

4.41. *General.*

These lead on to the mutts. The mutts form an important institution in Saivism as in other religions of India. The Mutts became on adjunct to the temple and often called talis in former times and malikais in medieval times and Mutts and Guhas in later times, and thus these mutts consisting of learned saints like Tirumalikai-t-tevar whose hymns are included in the Saivite canonical literature had a great appeal to the popular imagination. They were not only disseminating religious knowledge, generally serving the purpose of a university, but were also a multi-purpose social centre - a kind of hospital, poor house and advisory body. These mutts correspond to the Viharas of the Buddhists and monastries of the Jains. Endowments for all these purposes poured in from the people and the kings. Because the popular appeal of the ascetic ideal created a religious climate which made these mutts an influence in the state and society. These Mutts multiplied especially after Rajaraja and Rajendra. The various santanas developed subordinate mutts or santanas in addition to the main line. The history of these mutts is in a sense the history of the various sects and their various branches give us a picture also of the variety of Saivite sects.

4.42. *Agamic Tradition.*

4.421. *Karma agama: Priests.*

What has been above given is on the basis of the tradition referred to in the inscription and most of them belong to the northern tradition. There are also other traditions prescribed and these belong to the South India though even here there are interrelations with the Northern traditions. One of them found and explained in Karanagama. Sadasiva is the eternal Saivite. He has five faces and each face gives

spiritual instruction to a Risi. The five risis who received upadesa are Kausika, Kasyapa, Bharadwaja, Gautama and Agastya. The Brahmins who perform in the Saiva temples except in places like Chidambaram, Tirucentur and Avutaiyar-koil belong to the Adi Saiva community who are traced to these five risis. These are the Saiva Gurukkals who form a distinct community apart from the other Brahmins. The Non-Brahmin otuvars, 'reciters', recite the Tevaram hymns in the Saivite temples and also perform 'puja' in a few temples. We had already seen that Rajaraja and Rajendra brought Saivite acaryas from Bengal. The Calukyas and Rastrakutas similarly brought the temple priests from among the Acaryas of the banks of Ganges. The Dikshitars of Chidambaram also claim to have come from the North. Their original number was three thousand of whom according to tradition Siva Himself is one. They had the right to crown the Cola Emperors and there is the story in Periya-puranam where the Dikshitars refused to crown one Kurruvanayanar because he was not a Cola and went to Chidambaram. They were a top knot of hair like Nambu-diris Groups of Coliyars wearing front locks, perform the worship at Tiruvanaikka and Avutaiyarkoyil. These receive diksa, or Saiva initiation like the Gurukkal. The Mukkanis of Tiruccentur, Cochin and Travancore, the Sankedis of Mysore, the Aradyas (the Vira Saiva Brahmins) are also performing 'puja' in certain temples.

4.43. *Upadesa Kanta*

The upadesa kanta in its eightysixth chapter, probably of a later time, refers to the four peaks in Mount Kailas, which are named perhaps having in mind the development of later Mutts, Paspagiri Amardhanagiri, Golagiri and Biksagiri. Uma, Nandi, Devas like Visnu and Brahma and risis like Sanaka received their upadesa respectively and these four peaks.

4.44. *Siddhanta Saravali*

The Siddhanta Saravali in its kriya pada 89, refers to a tradition of Saivite philosophy passing through from Siva to Astavidhyeswaras and first getting propagated on this earth through Durvasa. Amardhaka Mutt is referred to as the centre for all the risis of Bharata Varsa. The commentator Ananta Siva further elaborates this tradition. Amardhaka Mutt was established by Durvasa in Bharat. Kausika, Kasyapa, etc., received the agamas directly from Srikanta Parameswara who is in the form of Daksinamurthi. Their sisyas were the four risis, beginning with Sanatkumara, Sanaka. From this Mutt branched off three Mutts viz. Ranabatra, Golaki and Puspagiri. These four Mutts beginning with Amardhaka respectively were presided over one of the four risis. It also mentions the trees which are peculiar to each one of the Mutts respectively viz. Kadamba, Arjuna. Jambu and Banyan. It also mentions the city of Mantrakali on the banks of Godavari. There Siva resides and there also the Saivacaryas specially congregate. He curiously adds that the four Mutts surrounded this Mantrakaliswara. This tradition must have arisen when the centre of influence shifted from the North to the South. He later on refers to the lineage of Tirulocanasivacarya of the Siddhanta Saravali tradition. Then he refers to Rajendira Cola bringing the acaryas on his return from the Gangetic valley. It is from this time, according to him, the Saiva tradition spread all over the Kanci territory and in Cola territory.

4.43. *Tamil Tradition.*

4.43.1. *Tirumantiram*

Coming to the Tamil Tradition there is a verse in Tirumantiram. Tirumantiram is a Tantra work in Tamil

consisting of nine chapters which are called nine tantras. It is by Tirumular. According to the tradition preserved in Periyapuranam and also hinted in a few verses found in Tirumantiram, Tirumular comes from Mount Kailas to the South to meet Saint Agastya and others of the South. He was a great Siddha. He found that when a shepherd died the cattle were in tears aud moved by this sight he left his body and entered the body of the shepherd. In this way the intermingling of the nothern tradition and southern tradition has been beautifully described in this story. In a verse in Tirumantiram he speaks of the Nathas who received inspiration and instruction from Nandi. They were eight in number; four Nandis, 5, Civayogamuni, 6. Patanjali, 7, Vyagrapada and 8. Tirumular himself. Here it will be seen that Patanjali, who is connected with the yoga system is included. It may be remembered that Patanjali and Vyagrapada are intimately connected with the Chidambaram temple in the South Indian tradition. The four Nandis referred to are Sanaka Sanatana, Sanatana and Sanatkumara. This we learn from Velliyam pala-t-tampiran of the Seventeenth century where in his commentary on Mutti Niccayam he explains this Saiva santana. The further Sub-division explained by him may be illustrated in the following way. See illustration on page No. 221.

All these santanas further branched off into many. There seem to be two Malayaman Santanas, one descending from Sanaka and another from Tirumular. Malayaman, Kancanur Malayaman, Meykantar and Nirainta Nayanars and Tirumular are Tamil names and therefore perhaps belong to the Tamil country. Patanjali, Vyagrapada belong to Chidambaram and Tirumular to Tiruvavatuturai all in Tamil land according to this Tradition.

1. Sanaka
   - Sambu Santana
   - Malayaman Santana

2. Sanatkumara
   - Vijnanadeva Santana
   - Meykanta deva Santana

3. Sanantana
   - Sivamanyadeva Santana
   - Paramadeva Santana
   - Sivanandaboha Santana

4. Sanatana
   - Brahmadeva Santana
   - Simhanatha Santana

5. Sivayogamuni
   - Vamadeva santana

6. Patanjali
   - Miranta Nayanar Santana

7. Viyagrapada
   - Satyojata Santana

8. Tirumular
   - Brahma Santana
   - Rudra Santana
   - Indra Santana
   - Visnu Santana
   - Kalagni-rudra Santana
   - Kanturu Maharisi Santana
   - Kanconur Malaya-man Santana

Tirumular is referred to very reverentially by Saint Cuntarar in his Tiruttonta-t-tokai. Cuntarar belongs to the period of Rajasimha Pallava. He was probably born at the end of the Seventh and lived in the first quarter of the eighth century. Perhaps the Chidambaram temple came into prominence during the time of Hiranyavarma, a Pallava, probably belonging to the sixth century and Patanjali connected with Chidambaram should therefore earlier than the seventh century.

4.44. *Sivagrayogi*

There is another tradition also available about the Mutt which was in existence in South India till very recently though that Mutt now forms part of the Tiruvavaturai Mutt. This Mutt is called Suryanar Koyil Mutt. In the sixteenth century one Sivagrayogi wrote a Tamil work explaning Saiva Siddhanta philosophy to his disciple, a woman. This work is called Siva neri prakasam. A disciple of his has written a commentary on this work. In his introduction to this commentary this commentator gives the tradition relating to this santana. Srikanta parameswara explained the meaning of the pranava to Kumara or Subrahmanya or Skandha and also gave him the Sarvajnanottra agama. Mukhyadvaita is affirmed as the real truth. Vamadeva received instructions from Skanda. This Vamadeva is the name of the great rishi who is considered to be deathless in the puranas and the philosophical tradition. But the Vamadeva referred to by the commentator may be a later acarya. It is said Nilakanta Sivacari received instruction directly from Vamadeva. It is not clear whether Nilakanta is the author of the Nilakanta Bhasya. Kaci is described as the capital of the spiritual empire of Siva. One Visveswara Civacarya a life long celebrate, received spiritual inspirations from Nilakanta in the great Mutt on

the banks of the Ganges in Banaras. His disciple was a Saiva sanyasin Sadasiva Civacharya who belong to a community of Arya Brahmins. His disciple was Sivamargaprakasa Sivacharya of the Karnataka country. His disciple was Civagrayogi of the Cola country. He was the head of the Suryanayanar Mutt and his disciples were also called Sivagrayogis. It is the second Sivagrayogi who wrote the Sivaneri-prakasam, a name which reminds of Sivamargaprakasa above mentioned. He belongs to the sixteenth century.

4.45. *Other Mutts*

According to the knowledge available at the ending of the nineteenth century and the beginning of the twentieth century the Saiva Mutts are considered to be eighteen in number. The Mutts are called adhinams. Some are named after the place where the Mutt is situated; eg. Tiruvavatuturai Dharmapuram, Suryanarkoyil, Tiruvannamalai (which has now in Kunrakkuti) Ramesvaram, Nilappati (in Tanjore) Swaragapuram, Velankuricci, Varanai (whose Headquarters is in now Jaffna) and Nacciyarkkoyil and others after the original founders like Nanaprakasa of Kanci, Agama Civaprakasa of Chidambaram, Tirugnanasampantar (it is claimed to have been founded by the Tevaram saints and its headquarters in Madurai) Tayumanacuvami, Saramamuni (Trichy) Vallalar (Cirkali) and Nirampa alakiya tecikar (Tulavur). Many of these are headed by Sanyasins whilst some like Velankuricci Vallalar, Varanai and Nirampa alakiya tecikar are headed by married men.

4.46. *Kailasa Paramparai*

There are two great Saiva Mutts wielding great influence on religion, literature and culture through their management of various temples and through the literary, philosophical

and religious contributions of the previous generations of Sanyasins attached to these Mutts. Both of them claim to belong to 'Kailasa parampara'. Does this mean that their philosophy in origin is traced to the Northern school of Saivism? Or is this merely a later pretention as some will have it when Sanskrit came to be the lingua franca? Or is this claim made to emphasise that their philosophy comes straight from Siva who is said to preside in the mythological Mount Kailas. Whatever that be, by the time these mutts were established, the northern schools of Saivism through the Sivacharyas, including the followers of Nonmonistic sects like that of Kashmirian Saivites, came to write commentaries on agamas, to explain the details of ritual and to summarise in handbooks the philosophical ideas of Saivism.

4.461. *Two Lineage*

Their spiritual lineage is spoken of from two points of view as 1. the inner circle or the divine lineage. 2. the bhuta parampara or the explicit lineage where the teachers take the material form as against the interior divine form of the inner circle. But both the lineage reveal the truth and therefore are called the upadesa parampara Succeeding these two lineage begins the power of the Mutts, their Gurus and therefore this lineage starting from the Mutt is called apiseka parampara, those who have been ordained by their Guru to hand the torch of gnana to their disciples. The holy lineage starts from Srikanta of Kailas – His immediate disciple is Nandi who was not in a position to reconcile the agamic revelation of his Lord. Sivajnana bodham which contains the essence of Saivism according to this tradition was then revealed to Nandi by his Master. Nandi in his turn revealed this truth to the best among his pupils viz. Sanatkumara. Sanatkumara revealed it to Satyajnana darsini. Satyajnana-darsini's disciple was Paranjoti. These four from Nandi form

the Divine lineage. Then one comes to the Bhuta Santana of another four saints in succession viz. 1 Meykantar, a Vellala Non-Brahmin 2. his disciple Arulnandi, a great agamic scholar, 3. his disciple Maraignana Campantar, a mystic Brahmin ascetic, and 4. latter's disciple Umapati Civam, a Diksita of Chidambaram who renounced his caste and became a mystic. Umapaticivam, in one of his works, mentions a year when a philosophical date was held a debate which he summarises in one of his works. That year has therefore be taken as falling within the period of his life. The Saka year given can be equated to 1313 of the Christian era. The three saints preceding him therefore may be taken to belong to the twelfth century.

4.462. *Others*

Therefore there is a great break covering a very large period of time, between the Divine lineage and this exterior lineage. The inner revelation from the Divine lineage must have come to so many other saints of other Saivite traditions. In the Tamil Land itself we have Tirumular, already mentioned and his line of disciples. The Tevaram and Tiruvacakam writers are called Camaya acaryas who propagated the religion by their practice and through their hymns.

4.463. *Saiva Siddhanta Sastras*

The Saiva siddhanta philosophical literature consists of fourteen works. Sivagnanabodham is by Meykantar. Its commentary in poetry in terms of agamas is by Arulnandi. Umapaticivam has given eight works in Tamil. Arulnandi is also the author of another work of twenty verses. There is another work by another disciple of Meykantar. Apart from these twelve, there are two more works. Thesee vidently belong to a period anterior to Meykantar. The first of these

two is by Uyyavanta teva nayanar, who is said to have come from the North. The second is by his disciple Manavacakam katantar who has given an elaboration of the work of his Master. This also shows that there must have been other lines of spiritual heritage in the period preceding Meykantar.

4.464. *Meykantar.*

Meykantar himself according to the tradition was spotted by Paranjoti of the external divine lineage whilst Meykantar as a boy was playing in the street when Paranjoti was travelling through air from Kailas to the Southern Hill of Agastya. And he according to the tradition initiated the child and revealed to him the mystic truth of Civananapotam. Meykantar in his work uses the name Meykantar and this, according to the tradition, is a Tamil rendering of the name of Paranjoti's Guru Satyagnanadarsini. It is therefore asserted that Paranjoti named Meykantar after his own Guru This Bhuta Santana and Deva Santana are common to the two Mutts above referred to viz. the Mutt of Tiruvavatuturai and the Mutt of Dharmapuram.

4.465. *Tiruvavatuturai Mutt.*

The present head of the Tiruvavatuturai Mutt is said to be the twenty first in succession from the original founder Namaccivaya, who himself a disciple of Arulnamaccivayar and this Arulnamaccivayar, we are told, was the direct disciple of Umapati. According to this tradition Arulnamaccivayar and Sivaprakasa along with Umapatisivam must cover the two centuries viz. the fourteenth and fifteenth so that Namaccivaya, the founder of the Mutt may be placed in the sixteenth century.

4.466. *Dharmapuram Mutt.*

Coming to the Dharmapuram Mutt, according to its tradition, Umapati civam and Arulnamaccivaya were the

both disciples of Marainana Campantar. This Arulnamaccivayar was called Maccu-c-cettiyar. Maccu is a kind of a very high platform under the roof of the house for storing firewood etc. Since Arulnamaccivayar did not want to be entangled in the affairs of the world, he lived in the maccu refusing even to see the outside world. After Umapati Civam Maccu-c-cettiyar or Arulnamaccivayar became the Head of this line. His disciple was born in Cirkali where Nanacampantar was born and Cirkali is therefore the seat of Saivism. He however lived in Kankaikonta Colapuram. He was named after Meykantar. Therefore he came to be known as Kali kankai Meykantar. His disciple was Palutaikatti-c-cirrampala Natikal. Palutai means a piece of cloth or rope and it is said that to prevent even physical movement he tied his legs with the rope. According to some tradition, his work Tukalaru potam forms part of the Saivite canonical works instead of Unmaineri vilakkam of Umapaticiva. He was a Siddha. Amongst the disciples of Cirrampalanatikal we have Kacci nanapirakacar, the founder of the Kanci Mutt. Another was Civapuram Tattuva-p-pirakaca Tecikar. His disciple was Palutai-katti-c-cetti-t-teru Nana-p-pirakaca Tecikar, who lived in the Cetti street Tiru Arur and supervised an endowment for the Tiruvarur temple. His disciple was Citamparanatha Macilamani alias Kamalai Nana-p-pirakaca Tecikar. He lived in Kamalai or in Tiruvarur. This Nana-p-pirakaca, though a mystic, was a married man. His disciple was Gurunanacampanta Tecikar who was the founder in the sixteenth century of the present Dharmapuram Mutt. The present Head of the Mutt is twenty sixth in line from the founder.

4.661. *Kasi Mutt.*

In the seventeenth century, the fourth 'Guru' in the line of Dharmapuram Mutt Sri Masilamani Tecikar had a

dssciple by name Kumarakuruparar. This latter saint was a great Tamil scholar and poet. With the permission of his 'Guru' Kumarakuruparar went to Benaras or Kasi and built a mutt called Kasi Mutt on the banks of the Ganges. It grew in power thanks to various endowments and later on Kumarakuruparar's disciples decided to found a corresponding mutt on Tiruppanandal in the Tanjavur District. This became very influential in promoting Saiva philosophy and Tamil learning. It is under the auspices of this mutt that the present series of lectures are being delivered evey year. This mutt had made endowments to the Annamalai University for bringing out cheap editions of all the classics in Tamil. It is also giving away a prize of Rs. 1,000/- every year, for the person who passes in the Vidwan Examination in Tamil of the Madras University. It has provided for prizes for proficiency in Saiva siddhanta philosophy and in various aspects of Tamil literature and grammar and Tamil music. It has set apart funds for the recitation of Tevaram and for inscribing the relevant Tevaram hymns in marble to be fixed on the walls of important temples in South India. It has endowed for a High school and Arts College. Arrangements are also made for poor feeding etc. It is clear that this is a living force today in South India.

4.467. *Others.*

a) *Paḻutaikatti*

It will be thus seen that both the Mutts trace their origin to Arulnamaccivayar. Cirrampala Natikal, was called Palutaikkatti and his Santanam was also probably called Palutaikkatti santanam because we have one Palutai katti-t-tattuva-p-pirakacar in his line as already pointed out. There was another Mutt in Chidambaram.

b) *Kukai.*

It is called Kukai matam. It is also called Kankatti-matam because he closed his eyes so as not to see the world. The founder was Kukai namaccivayar who was himself the disciple of Guru Namaccivayar. In the sixteenth century a Marainana Campantar became the head of that Mutt and he was also called Kankatti. He is the exponent of the Atmanandavada which was criticised by the founder of the Dharmapuram Mutt. There must have been many other Mutts. The Kukai-y-iti kalakam referred to in the inscriptions of the Kulottunga III shows that there must have been a number of non-Brahmin Mutts which came to be attacked and razed to the grounds at the instance of the Brahmins. Perhaps the history of these institutions when written will throw great light on how Saivism was propagated by these institutions.

5.0 *Worship*

5.1. *Vedic & Agamic worship*

There is a distinction between the Vedic kind of worship and the agamic or Tantric kind of worship. The vedic worship consists of sacrifice or yaga or yagna whilst the Tantric worship consists of offering flower and puja. The word 'puja' itself is often attempted to be traced to the Dravidian word '*pū cey*'. '*pū*' means 'flower' and '*cey*' means 'to do or offer'. The *āgamic* worship, seems to pattern itself on the services offered to kings. It may be noted that temple in the Tamil Land is called *kōyil* which originally meant the palace of the King. There is the *bhāavna* worship sometimes without any image. The rahasya in the Chidambaram temple which signifies the worship of God in the form of empty space and the absence of Linga in

Ālutaiyār kōyil may be mentioned though these may be later developments. It is often argued that the idol worship was not part of Aryan religion. The Indus Valley seals may be taken to represent what later on developed into a *Tāntric* form of worship. But it must be understood that there have been actions and reactions both in what is called Vedic and what is called Tantric form of worship in the course of ages so as to bring about a pan Indian form in general though with variations. So it is difficult to isolate and identify the original contributions of the two different cultures.

5.2. *Images.*

5.21. *Linga.*

The Vedas refer contemptuously to *Sisnadēva* and this is often interpreted as referring to the phallic worship by the enemies of the Aryans. There are others who will hold that these did not belong to a different but only a sect developing within the Aryan fold. This phallic worship is developed into the worship of Linga. In addition to the phallic worship there is also the worship of the pillar or sthamba as a symbol. The story of the manifestation of the Divine presence in the form of a pillar of fire is known to the Upanishads and to the stamba hymns in the Atarva veda which are all significant with reference to the later interpretation of the Linga as representing the vedic principle of the all pervasive supremacy of Siva. There are also attempts to interpret the linga as the flame of the fire or Agnic.

5.22. *Other images.*

We have reference to images in Panini who also speaks of the bhaktas. Patanjali also refers to the setting up of images especially the images of Skanda and Siva. These images may be back to the ages earlier than Patanjali. There

is a story of the army of Porus when arranged against Alexander carrying in his front what the Greeks described as the image of Hercules. This image is taken to be that of Siva. From what we learn from Kautilya, in the Mauryan Capital, temples perhaps were erected at the centre for deities including Siva. Further we have representations in the coins, Siva being represented by a humped bull or with Linga and Trident. Siva's anthropomorphic form sometimes has three heads as in Kushan coins. In Haviska's coins, Siva carries the goat (Deer) ? wheel, trident, and thunderbolt in his forearms. Uma is also found in these coins. There are also the forms of *Kārttikēya* and the other forms which are later identified with Subrahmanya worship.

5.3. *In the Tamil Land.*

5.31. *Pratima.*

Coming to the South, the earliest work Tolkappiyam, portions of which may go back to the pre-Christian era, refers to a word patimam. This word is equated with Sanskrit pratima and interpreted as an image.

5.32. *The Dance and the Descent.*

There is another form of worship. A human being is made up to represent the particular form of deity to be worshipped either *Korṟavai*, the goddess of victory of war, or Valli, the concert of Muruga, Muruga Himself as Velan, or as one who carries the Vel or spear. Muruga it may be mentioned in passing came to be identified with Subrahmanya, Karttikeya etc., whilst Korravai came to be identified with Durga etc. Probably it was believed that the deity descended on this human form. There was also the dance. Through the medium of the priest the deity was believed to speak

his human devotees. There is an elaborate description of this kind of worship in Cilappatikaram, the earliest epic in Tamil, though not as old as the Cankam works. The various image forms for instance of the astavira of Siva are represented in the form of dance poses characterising the important aspects of the heroic activity. Here there is musical songs and dances and the puja already referred to, where the worshippers forget themselves in their reverential adoration and identification with God's will

5.33. *Ancecstral worship.*

We have also in the Cankam age the ancestoral worshi and hero worship where memorial stones or pillars were raised. These stones were called natukal. Later one finds two kinds of these natukals–1. the Vira-k-kal the stones erected for the heroes who died on the battle field. 2) the mahasati-k-kal (corrupted into mastikkal) the stones erected in honour of the chaste women who committed sati. Later on, the forms of men and women so worshipped were also inscribed in such pillars. There is also the worship of kantu or pillars or stumps of trees, the latter reminding us a tree worship. In these pillars forms were sculptured and these called *Kantirpāvai* a term which occurs in *Manimēkalai*.

5.34. *Worship of Paintings.*

a) *Agamas.*

The concluding part which occurs after the end of Silparatnam runs as follows: "*mahā dēvam pravaksayāmi* yatha likhyasya bhittisu". I shall describe the form of *Mahādēva* as painted on walls'. This will suggest the deities were being worshipped in the forms paintings. The *āgamās* mention the colour of the deities, the colour of their garments, eyes, hair etc.

b) *Nakkirar.*

Akanāṉūṟu speaks of *'Kēḻkola-t-tāḻ puṉaintiyaṟṟiya vanap-pamai non-cuvar-p-pāvaiyum paliyeṉa-p-peṟā'. 'pali' 'bali'* suggests that the *pāvai* or the form in the *'cuvar'* or wall mentioned should be that of a deity. *Kēḻ* means colour. Therefore it must be a painting. *Kāḻ* means a row of pearls or other ornaments; therefore these forms must have been painted as wearing ornaments. *Vaṉappu* means beauty or artistic excellence (*Akanāṉūṟu* -369) This poem describes the described and decaying have in a desert. Even the pavais or forms full of artistic beauty of the natural form and adorned with the string of an ornament, created or painted thus on the strong wall, do not receive the daily worship of flowers. Thus sings the poet Nakkirar.

c) *Ruttirakannanār.*

Another poet *Katiyalūr Uruttirankannaṉār* speaks of *'eḻutani katavul'* 'the beautiful god drawn or painted'. *Eḻutu* is to write but here to sketch the form and paint. In this connec-tion the term *kan eḻuttalar* used in Cilappatikaram to describe the painters may be kept in mind. *Poykaiyāḻvār* one of the the first the Vaishnavite alvars perhaps not later than the beginning years of the seventh century of the Christian era, refers to the form of the deity being painted, perhaps this painting was on the wall itself.

d) Among the various temples of Nataraja we have Cittiracapai at Kurralam where Nataraja's form is still represented in a form of painting. All these references show that the worshipping of the deity in the form of painting is as old as the Cankam age if not earlier.

e) *Reference to colours.*

The references in the Cankam poems to the colour of the deities such as *Cēyōṉ,* 'the Red', *Vāliyōṉ* 'The White',

Nīlamēṉi 'The blue form', *Māyōṉ* 'The Dark' etc., probably emphasise this fact. The details given about the ornaments, weapons, colour of the clothes etc., are thus necessary not only for the dances above mentioned, but also for these paintings. There must have been 'cutai' work or works made of brick and cunnum or mud which were then painted. Some of the images of Visnu are still of this type.

5.35. *Temples in Stone.*

The natukal and *Kantirpāvai*, when coming under the influence of Buddhist architecture and other North Indian and Greciain influence might have led to the Temple architecture in stone and stone images. Mahendra Varma calls himself *Vicitra citta* who built temples hued out of stones. It has been pointed out that these earlier temples have no linga or image and therefore it was suggested there were only paintings on the wall. Later on bas reliefs were carved on the wall from the time of Parameswara Varma. The cave temples, the rathas of M mallapuram, the shore temple and the *Kailacanātar* temple represent the development of this temple architecture. The development of temple architecture shows that the temple began to grow bigger and bigger with *prakārās* and *mandapās* all of which go to prove that the temple became a centre not only of religious worship but also of all communal activities. The temples were taking the form of the fortified palaces of Kings and also represent the cosmology. The temple becomes the microcosm representing all that is in the macrocosm. The harmony of religious worship is tried to be achieved by giving places to all kinds of deities, though only as *prakāra devatās.*

5.36. *Linga worship in the South.*

One has to remark that there is no reference to the linga worship in the Cankam age unless one interprets

'kantu' as referring to Linga. The Kutimallam lingam is the earliest to be found in South India. Tirumantiram speaks of lingas but it is not clear whether such verses were later interpolations. It has been pointed out that the linga must have been placed later in some temple where there were none because of the water chute or pranala required for taking out the water poured on the linga during the abisheka is originally absent and added only later on even in the temples of the early Pallava period. But *Tēvāram* certainly refers to this ritual bath *'āṭuvay* *'naṟuney'* etc., which speaks of God bathing in Milk, Curd. The worship of the *'natukal'* included such ceremonial baths. When religions developed the conception of the worshippers reaching Sivaloka where the worthy bhakta got the form of Siva (Sarupa), the hero worship represented by 'natukal' might have assumed a religious worship of the bhakta who assumed *sārūpa* of Siva in the *Sivalōka.* The Siva temples therefore came to be raised on the remains of the departed kings and these are called *palli-p-patai* temples.

6.0. *Symbolism of mythology - In the South.*

6.1. *Symbolism.*

Gradually symbolism comes to play an important part in this development of temples and temple worship. Both the images and the temple structures are given philosophical interpretations. The various stories are similarly interpreted. Here we may continue the development of the Saivite stories after the Mahabharata.

6.2. *Visāpaharana.*

Even in the Cankam age we find this attempt. For instance the story of the swallowing of the poison by Siva

to save the gods is told so as to bring out its spiritual significance and to reveal the act of the Saviour preferring crucification of Dr. Durairangaswami puts ' for redeeming the world' ( ). There was a patron in the Cankam age, *Atikamān* who received a black emblic mirobalam of life giving property. He did not eat it so as to extend his life; he welcomed death at the allotted time but gave that fruit to *Avvaiyār*, the poetess, so that she can live long and serve the society. Such self sacrifice is called 'aramutu' 'the rare life-giving ambrosia' by Poet Cuntarar. This attempt of the Lord to save the devas is said to emphasise His attempt to save all. Hence Cuntarar says this massage inspires have to take refuge at the feet of the Lord'.

6.3. *Tiripuradhana.*

The story of the Tiripuras burnt to ashes by the very smile of Siva was also known to the Cankam age and there is another story which spoke of an ancient Cola who tried to destroy the three castles in the air. The Krsna yajur veda speaks of the three castles buit by the asuras which could be destroyed only by Agni. The Satapata brahmana speaks of these castes being destroyed by Indra who prepared a thunder-bolt with Agni shaft, soma as iron and Visnu as the point. The Taittiriya Samhita mentions that the three castles consist of three difierent rising strata of iron, silver and gold. It is here that Rudra is said to have wielded the thunderbolt of an arrow. In the Mahabharatha Prajapati advised the Devas to go to Maheswara who alone could destroy the Tripura. Even the Eastern seas nourish this tradition. An inscription of Campa speaks of pranava being the bow of Siva, Visnu the arrow, Soma the feather, Agni its sharp point, Vedas his horses and da and virinci its charioteers. In the Tamil country the bow is considered to be mountain Meru or Himalayas, Adisesha the bow string,

wind the feather, and Brahma, the charioteer. Otherwise it agrees with the inscriptions. Tirumular gives this spiritual significance of the story thus 'Fools say that Siva has burnt the Tirupuras. The three castles are really the effects of the three malas. Who understands the significance of the burning of these castles'.

6.4. a) *Other descriptions.*

From this point, it will be interesting to know how much more of this mythology is known to Tamil country starting from the Cankam age. Siva is often connected with the ardra makshatra and probably with the Orlon. He is spoken of as the Lord of that Nakshatra [1434, 1437 - refer].

He is also praised as the Lord who resides under the Banyan tree probably referring to the form of Daksinamurthi as it developed later [1916, 2062, 2064 and 1382]. His flag has the bull inscribed on it [1684] He rides on the bull [1434, 1437, 2357]. He is the Brahmin whose matlock of hair is wet [probably because of the Ganges on the crown] [847]. He is the rare tapasvin with the flowing matlock of hair [*puṟam-kaṭavuḷ vāḻttu*] wherein is hidden the water [probably the Ganges] 1434. He is the Brahmin with yellow or greenish eyes [697]. He is the Brahmin who has sapphire like throat which appears like a blot [referring to the poison swallowed]. The story is also referred to in *puṟanāṉūṟu* 91. *Akam-kaṭavuḷ vāḻttu* and also in 1154, 2099. *Patiṟṟuppattu*, *Kalittokai kaṭavuḷ vāḻttu*. *Patiṟṟuppattu kaṭavuḷ vāḻttu*] He carries the fire-like battle axe [1447, 1449, 2112, 2034, 1650] and the Trident [*Akam kaṭavuḷ vāḻttu*]. He destroyed the *tripuṟās* [1380] as requested by the Devas [1650] 2099 *Patiṟṟuppattu kaṭavuḷ*. He is the Lord of three ages [1096, 1535, 1380, 1650 1448]. He wears the laurel of a new born crescent moon [1434]. He wears the shining garland and

laurel of *konrai* flowers [1434. *Akam-kaṭavuḷ vāḻttu*]. He wears the sacred thread [*Akam kaṭavuḷ vāḻttu*]. He is with Uma [*Akam kaṭavuḷ vāḻttv Aiṅkurunūru kaṭavuḷ vāḻttu*]. His consort keeps time to His dances and thus controls His activity [*kallittokai-kaṭavuḷ vāḻttu*] His throat sings like the harp. [*Akam kaṭavuḷ vāḻttu*]. His throat sings like the harp-[*Akam-kaṭavuḷ vāḻttu*]. He sounds the kettle drum [*patirruppattu kaṭavul vāḻttu*]. He is the destroyer- the death [1447]. His strength is such that no one can get angry with Him [1445], He is the *Īsa* or the Lord [1380]. The story of the Ravana coming whilst Siva was sitting on the mountain, probably Kailas, with His consort and trying to uproot the mountain and therefore being pressed down thereunder by Siva is referred to in Kalittokai 38.

6.4. b] *In terms of the Puranic stories.*

For the Pallava age or the age of Tevaram, Dr. Durai Rangaswami, in the Part II in Vol. II. of his thesis on 'The Religion & Philosophy of Tevaram, deals with this mythology relating to Siva, wherein he gives the puranic stories, the descriptions of the agamas and explains the verses with the help thrown by these and also by the contemporary sculptures. The story of Brahma and Visnu trying to discover the crest and the feet of the stamba which appeared before them takes the form of Lingotbhavamurti. Tiruvannamalai in Tamil Nadu is said to be that pillar of fire. Umabhagamurti, Risabarudamurti and Vishapaharanamurthi Gangadharamurti, Chandra-anugrahamurti and Ravanagradhamurti, Tiripuranatakamurti, Daksyinamurti are hinted at, as already described in the Cankam works themselves.

i. *Lingodbava.*

References are ordinarily made to the development of the idea of stamba and some amount of sectarianism is therefore

brought into the concepion of Lingodbhavamurti which however is not found in the Cankam age references.

ii. *Umabhagamurti.*

The various implications of the Sakti has been explained and all these are found expressed in the Umabhagamurti and Ardhanariswaramurti.

iii *Risabharuda.*

The importance of the bull in the Indus Valley civilisation perhaps leads to the development of the sacred aspects of the bull in Saivism. Nandi who has bull's force become in Saivite philosophy a great Guru. The Rishabarudamurti is the concrete representation of the conception of Pasupati. The bull is said to be the pranava of the Vedas. Sectarianism emphasises the idea that the bull is Visnu.

iv. *Visapaharana.*

The Visapaharanamurti is known to the Cankam age. The Rig veda mentions Rudra as drinking visa from a cup. Visa meant also water and the drinking of water by the fire-God Rudra perhaps refers to evaporation of water. But Visa has also the meaning of poison and it is probably because of this, that story of swallowing the poison developed. It has already been remarked that the yajur veda and atarva veda and Swatcswatara upanishad like the Cankam poets referred to the blue throat which has become the chief characteristic feature of Siva. Mandara mountain was placed as the churning post in the ocean of milk. *Ādisēṣa* was made the rope whilst *Viṣṇu* was the support for the post. The Devas were at one end of the rope and the asuras at the other end. When the ocean was thus churned the deadly poison arose and was

about to kill all of them. At the instance of the Devas, Siva swallowed it. *Pārvati* who was near Him pressed the throat of Siva to prevent the poison going into the stomach. Thus Siva began to have the blue throat.

V. Ganges.

Coming to the *Gangādhara murti*, the story of the coming down of Ganges, which is so popular in the sculpture of Pallava age is probably not known to the Cankam age. But the Ganges on His crown is known. Rudra is spoken of as Girisa. His thunderbolt according to Satarudriya springs from a mountain of cloud and creeps along with blue neck and red complexion. This has been interpreted as the vision of Siva as seen in the black cloud tinged red by the glow of lightning. The *katavul vālttu* in puram and Akam which describe the matted hair, the crescent moon, the Ganges and the Himalayas as the mountain, with His fiery weapons can be taken as the personification of the very form of Himalayas. The Ganges is referred to in Cankam poetry and the Pallava age. The Bhaktas of the Tamil Land speak ot *kāvēri* as being more holy than Ganges. The *Gangāvatāra* is found sculptured in Tiruchirappalli rock, in Mahabalipuram and in Kailasanatha temple. The crescent moon is referred to in the description of Siva's crown. But the story of the waxing and the waning moon thanks to Siva and blessing the moon, so as to escape a curse was not known to the Cankam age, whereas the Tevaram refers to that story in all its details.

vi. *Ravananugraha.*

The conception of Ravananugrahamurti was also known to the Cankam age though this story assumed a greater significance as sectarianism developed. When Vaishnavaite

described the glory of Rama conquering Ravana, the Saivites naturally took pleasure in describing the greatness of Siva in crushing down *Rāvana* and then blessing him.

Though some of the episodes in the Mahabharatha are known to the Cankam poets the story which led to the development of *Pārttānugrahamūrthi* was known to the Cankam poets.

vii. *Daksinamurti.*

The Dakshinamurti coming down from the yogic pasupati of the Indus Valley civilisation. The form of Siva under the banyan tree is also known to the Cankam poets. *Cilappatikāram* knows the name Daksinamurthi. But the story of the silent God teaching the Risis is not referred to in the Cankam age. The conception of God as the Guru of gurus has become well established by the time of the Bhakti movement in the Tamil Land.

6.41. *Absence of Destructive forms :*

So far we have dealt with the Anugraha murtis. It is curious these stories of blessings and not the stories of destruction effected by Siva are all known to the Cankam period.

6.42. *Development of su:h forms.*

i. Daksari.

There are eight such stories of destruction which are glorified as the eight heroic feats of Siva. By the time of the *Tevāram* hymns, the story of Siva in the form of Virabhadra spoiling the egoistic Daksha who performed a sacrifice with-

out inviting Siva has become wide spread. Thus Virabhadra form has become very popular at one time.

ii. Kāmari.

Kāmāntakamūrti is related to Dakshinamurthi because Kama was burnt when he came to disturb the yogic Siva. Philosophically speaking as Keith points out there is a real affinity between the process by which buddhi and *akamkāra* are deemed to produce the world of experience and in the older myths, *prajāpati* and his desire *kāma* have played their parts in the creation of the world. But the popularity of the conception of *Kamāri*, so beautifully described by *Kālidāsa* in his Kumarasambhava probably owes its origin to the conception of Buddha defeating *māra*. This story is not found in the Cankam age; nor is the story of Gajahamurthi playing the elephant of an asura; nor the story of Jalandra asura samhara; nor the story of Siva killing the Lord of death, represented by the *Kālasamhāra mūrti* nor the story of Siva conquering and destroying antakasura; nor even the story of Siva removing one of the heads of Brahma. It is only the story of Tiripura that is familiar to the Cankam period.

6.43. *From outside Tamil Land*

The absence of any reference to these eight heroic acts except that of Tiripura dhana the Cankam poetry is very significant. These stories must have come down from outside the Tamil country. But by the time of *Tēvāram* these stories of destruction have become very important in the conception of Saivism. The conception of *attavīrattāṉam* or the places of these acts of destruction, have become important before the *Tēvāram* saints began singing their hymns in the temples. These places have been attempted by the Saivites of that age

to be placed within the Tamil country itself. They are in the *Natu-nātu* south of *Pennār* and in the Tanjore district of the Chola mantalam. This limited aıea seems to suggest the influence of the foreign groups like the *Kapālikās*, *Mahāviratas* etc.

6.5. *The Metamorphasis.*

6.51. *Kapalika penance.*

The story of removing the head of Brahma has probably led to sectarian differences. In the midst of developments in the folk-stories, this Brahma *sirasceta* probably was intended to show the greatness of Siva over Brahma. But that act amounts to a Brahma hatti ' murder of a Brahmin '. It is said that the head of Brahma stuck to the hand of Bhairava in whose form Siva effected this heroic act. It is said that *kāpālika*-penance had to be performed for twelve years for getting rid of this sin of Brahma hatti. To show the greatness of His law, the Lord Himself performed this penance. Sri Gopinatha Rao has pointed out that this *Kāpālika* penance, in its essence, is the same as the penance prescribed by Apasthamba sutra for the removal of Brahma hatti committed by a Brahmin. 'The murderer of a learned and good brahmins, wears as an upper cloth an animal's skin-ass's or horse's (dog's)-with its harity side appearing outside ; he carries the skull as a cup to drink with (and as a bowl to eat with) and the bones as sticks. He begs (only in seven houses a day) saying ; ' Who will offer alms to the murderer ?' He himself constructs a hut in the forest with a skull flag and wears hemp cloth not going below the knees. Varaha-purana describes the *kāpālikā* penance as wearing *yajnōpavīta* of hair, garland of bones, Siromani of a skull and carrying in hand the cup of a skull '.

6.52. *Kapalikas*.

The description of Siva with garland of the skull, with the skull as the bowl, with the various skins of animals which He wears. His hall of a burning ghat and the sacred thread made of hair, exactly answers the description of this penance. This also reminds us of the *kāpālikā* and Mahavratas. The penance includes also begging, which leads us to the conception of a Biksatana Murti. Some of the followers of the various Saiva sects, instead of worshipping God in these various forms, as stated in the agamas, actually followed the Mahavrata. Reference had been made to the existence of these kinds of Saivites. But these religions did not take deep root in this country. Mr. Gopinatha Rao says, 'The Sivagamas inform us that the Saivites worship Siva in the aspect of Tandavabhusana; the Pasupatas, (worship) Siva smeared with ashes and wearing jatamakuta; the Mahavratis' (worship) Siva wearing a garland of bones, the Kalamukhas' (worship) Siva wearing sphatika and putradipa beads, the Vamacarins' (worship) Siva wearing the sacred thread and carrying fire, and the Bhairavas (worship) Siva carrying damaru and wearing anklets'. As Dr. Durai Rangaswami points out the Tamil country looks upon these episodes, Siva's heroic acts - as so many mystic dances of Siva rather than as a standard, set up for being followed by the Saivites. Actually the conception was developed that what is not good for man becomes Siva's own.

6.53. *Bhiksātana*.

The further sublimation this terrific conception of Siva is significant. In the Biksatana form, the story of the Lord begging at the doors of the wives of Risis who did not believe

in God has a mystic significance bringing out the intimate spiritual relationship between God the Biksatana and the Rishipatnis, the souls. The crown and glory of this conception is represented by the Dance of Nataraja where all the terrible things are hurled at Him by the Risis and all these are welcomed by the Lord and adopted as adornments.

6.54. *The snblimation*

As Dr. Dorai Rangaswami points out "the story of Bikshatana starts with the *Kāpāli* form, the hound of heaven heartly pursuing this; it becomes the bewitching *Bikshātana* form begging for our souls, pausing ourway and making love to us and blossoms into the form of eternaldance of *Natarāja.*" He alters a few terms in the description of the 'Rasa Lila' by Prof. Srinivasacharya and offers it as an explanation of *Sivatāntava.*

i) *Dārukavana.*

To the philosopher, the world is maya or the riddle of thought; but to the bhakta it is Sivamaya or crammed with Siva love; Darukavana is not merely the head quarters of cosmic beauty and bliss but is the 'eternal now' in spaceless space in which what is beyond, shines as in dwelling love in the heart of every '*jīva*' (May we add in the Daharakasa of the heart).

ii) *Tandava.*

In that exalted state of mystic union transcending the imperfect moods of prayer and praise, voices and visions, there was no thought of anything, as every thought was lost in enjoyment. There was no sense of unity or duality

though the distinctions remained and it was the very acme of *Brahmānanda*. The whole universe felt the rhythm and the rasa par excellance of the *Ānanda Tāndava* (may we add, following the love escapade of *Bhiksātana*) and danced to the Divine tune like the notes of a symphony. The lila of Brahman, the God-head as the cosmic dance as *Trimūrti*, is the play of the static 'sat' in the dynamic many which only the mystics as Rsis, Rsipatnis or the other seers can realize. Ananda Tandava of the Begger God (may we add, inspired by the love of all souls represented as Sivakami) reveals the all pervasive divine love in the attractions of the atoms, the dance of the planets gravitating round the sun, the music of the spheres, the procession of space-time, the merry-go-round of 'Srsti' and 'pralaya', the rhythm of life in the body with the systole and diastole and the dance of Sankalpa and vikalpa in the brain, with its dialectic alternations of purvapaksa and *sidhānta*. All the dynamic movements in the starry heavens above, and supra-mental attractions of lovers, with all romance of poetry and music below, reveal the cosmic lila of love of the external in the temporal process. In Anantatandava, *Sri Nataraja*, the erst-while *Bhiksātana*, the centre alone is everywhere and circumference nowhere. The sceptic and the cynic have a stony heart and are not moved by the mystic *Bhiksātana* form and His dance in which Brahmarasa or Love itself is the play, the Hero and the actors as the two sided and many-sided Love, (where we may add, the tragedy of the fallen souls of Risis s converted into this comedy of their love)".

6.55. *Significance of Dance.*

But this sublimation was a slow process of development the heroic acts often terrific and almost cruel have been

tranformed into the Dances of victoлy over evil inspired by eternal love or sakti, as suggested by Kalittokai, Nanacampantar in his *Kōlaṟu* patikam points out the presence of this inseparable grace or sakti in all the various activities of Siva. What appears as destruction is really His anugraha. Dr. Dorai Rangaswami has pointed out that the Ananda Dandava form was not found in the early sculptures, probably first coming into existence at Chidambaram. The mystic significance of the *Tāndava* made familiar to us by his elassic esssy 'The dances of Siva' by Ananda Commarasami is fully explained by the Tiruvarut payan though Tirumantiram also. even in an earlier age, describes the significance of the Dance, perhaps as it was conceived in his age. There is the dance of destruction, that is the dance of Siva's competition with *kāli.* There is the dance of; matter or Prakrti which is the dance of *Kāli.* The *ūrdhva Tāndava* which defeats *Kāli* is the spiritualisation of matter. Nature ready in tooth and nail i. e. *kali* is transformed into love and the Mother. As explained by *Tiruvarutpayaṉ* the arch or *Tiruvācci* is the dance of Nature; inside it the dance of Siva activating thus the other dance of Nature itself. Tirumantiram speaks of this dance as cosmic dance representing his omnipresence and all powerful activity. Time is reconciled with eternity, the conception of alternation of space extending ever vast regions of the space-time continuum is implied by the drum and the fire that changes–not destroys – the drum and the fire held in the hands of Nataraja symbolising the day and night of Brahma. Dr. Coomaraswami states that in the night of Brahma, Nature is inert, and cannot dance till Siva wills it. He rises from His rapture, and dancing sends through inert matter pulsing waves of awakening sound, and lo matter also dances, appering as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fullness

of time, still dancing, He destroys all forms and names by fire and gives new rest. This is poetry; but none the less, the truest science. The Essential significance of Siva's Dance is three-fold. Fist It is the image of His Rhythmic Activity as the source of all Movement within the cosmos, which is represented by the Arch: Secondly the purpose of His Dance is to Release the countless souls of men from the snare of illusion. Thirdly the place of the Dance, Chidambaram, the centre of the Universe, is within the heart'.

6.6. *Other Stories.*

6.61. *Sixty three saints.*

But in the seventh century itself a new development took place. The stories of the Saivite saints borne in the Tamil land appealed to the mind of the common man. Thus was effected a religious revival. These stories brought a new message of hope to the people of this days. Saint Sundarar has given us a catalogue of all the Saivite saints who were born in the Tamil Land, the Tamil land, then extending from river Thungabathra to Cape Comorin. The stories of the Sixty-Three Nayanmars are well known not only in the Tamil Land, but also in the Kannada country and the Telugu country especially among the Vira Saivites. These stories emphasise the importance of social service looking upon human beings as Temples of God. All these saints lived and died for an ideal they had adopted. There is no distinction of caste or class before God. The importance of the stories will be emphasised in one of our future lectures. This list starts with the 36 Brahmin priests of Chidambaram amongst whom Siva itself is said to be one. It is clear that this list must have come in to prominance only when the Temple on Chidambaram became famous in the history of South India.

6.62. *Puranas.*

Later on when Sanskrit became the lingua franca of India, all the stories found in the puranas came to be adopted in Tamil. The various sthala puranas in Tamil not only adopted these stories, but interwove within that texture the various folk-stories of Tamil Land. It is not necessary to go into the details of all these developments except to state that the mystic significance of all these stories is known even to the illiterate millions of Tamil, where as elsewhere this has become the common cultural heritage.

6.63. *The message of Sthalapuranas.*

Perhaps, an important statement may be made with referenee to this 'Sthalapuranas' apart from the message of divine hope brought to the suffering millions of the poor and the depressed. There were two important points stressed in this stories, as is well brought out by the stories of the Purana relating to Madurai, called the Purna of the divine play of Siva Madurai is the seat of Tamil learning. These stories emphasise God's concern for not only man but also the beasts and birds. The other concern of God is to bring into prominence divine and Saivite. Tamil language and the divine message of Tamil poets. Siva is said to be one among the great poets of Tamil Land of the earliest era. The importance of Tamil Land and the Tamil Language are thus very well brought out in these stories. Though full of super-natural elements these stories served the purpose of convincing the common man in these troubled times of the greatness of his Tamil Land during the mediveal period and the importance of the Tamil poets who sang for them.

THE AGAMIC CONCEPTION OF TATVAS

A. TATVAS

I

A Psychological Approach

Introduction:

The Agmas and Tantras describe the evolution of this world from their material cause *māyā* or matrix. They consider this explanation which describes thirty-six tattvas or stages of evolution better than the Sankhya theory which explains in terms of twenty-four stages or emanations. Whether it is an improvement or not, it is clear that it is indebted to this Sankhya theory. The Agamas speak of thirty-six tattvas or emergent emanations with their own respective worlds, etc. In this essay these theories are looked at from the point of view of a poetic vision, and therefore all intellectual and logical discussions are avoided. This is an attempt at understanding and enjoying the vision of this mystic philosophy.

Awakening from sleep :

It occurred to me that for explaining the conception of Mdin, the whole theory of this evolution should be understood. What is meant by Mind in Western thought with its unconcious, sub-concious, concious and superconcious levels cannot be explained in terms of the Indian word manas. The thirty-six tattvas appeared to me as a psychological theory of perception at various levels, if one may use that term in that extended sense. Perhaps theory starts with what may be called super-concious perception, but for

the purpose of proceeding from the known to the unknown, one may try to understand what is happening when a man is awakening himself slowly from sleep. He has been withdrawing himself within himself; sleep may be looked upon as laya as such absorption.

Siva and Sakti :

When he wakes up, there is a kind of a general awareness of something outside him; there is *jnāna* or knowing, but still in the laya stage. He is not still active in the real sense of the term; he brushes away his sleep and he is now the active man of the waking stage. Bnt he is still in the laya stage because perhaps he is still laying on the bed. The objective world seems to have been evolved one stage further because things there are clearer to him. Thus he has passed from thc siva-tattva stage to the sakti-tattva stage; or to put it the other way about, the quiescent matrix seems to have been set into vibration by the penetrating sight of awareness of the seer. The first emanation is the world of general awareness or siva tattva and a clearer active knowledge of the object is sakti-tattva. In what follows we will confine our attention to the seer, because it is easy for us to explain how the objcct reveals or undergoes further detailed evolution in terms of the ever expanding perception of the seer.

Sadāsiva, Īsvara & *Suddha Vidya* :

Next follows pure enjoyment of this perception wherein knowledge and activity seem to be beautifully equipoised, that harmony itself being a definition of bhoga. This stage is called the *sādākhya* tattva or *sadāsiva-tattva*. It is the perfect union of the Mother and the Father as the mystics xplain it in their own erotic poetry. But this is and

enjoyments of freedom and joy. Whereas the ordinary enjoyment of the world fetter man, or the seer, the seer is, here, the Lord and not the slave of his perception. He enjoys *adhikāra; adhikāra* is activity, and control. Therefore the conative aspect, the *kriyā-sakti* has the upper hand. This stage is the *māhesvara-tattva*. But this gives rise to a clearer vision, to a much more penetrating insight. Naturally at this stage cognition has the upper hand. This is the *suddha-vidyā tattva*. These are not really five different stages. These are five states or aspects of one indivisible whole. Here there is no time; these stages are beyond time; siva is the substrate, for understanding, all these one may conveniently bring to mind Croce's aesthetic experience where no question of time arises, where there is no question of entanglement but freedom and joy of pure and enjoyment, where the percepton and expression become fully equipoised, though from one aspect the one may predominate and from another aspect the other may predominate. Perhaps the Agamas are here trying to give us an idea of the superconscious.

The five Cloaks:

When one descends down into the world, he experiences a succession of perceptions [and events Thus arises the conception of Time when he experiences the further stage called the :*kālā-tattva*, etc. Thereafter he looks deeply into the objective world and experiences a uniformity of Nature-the law of cause and effect. This is his experience of the next stage-the niyati-tattva. Slowly more and more is revaled and he learns more about the details; what was unknown or unnoticed becomes clear. Thus he experiences the succeeding stage of *kālā-tattva,* the gradual removal of ignorance about this world. This kind of experience increases

his knowledge and he comes to know more and more about the details. This increase in the knowledge of the world with the thirst for knowing more and more of it is the experience of *vidyā-tattva* which is the next stage. He experiences a new attraction to this objective world. His affective energy is kindled and he experiences attractive features which make him hanker after them. This is his experience of the further stage called *rāga-tattva*

Mental set up :

This may be looked at from the point of view of our mental set-up. But when one descends from pure experience to arrive at a detailed perception of the world as it is, one has to think of it in terms of time, therefore one has to experience time and also come within its fortress. Here starts the fetters, restrictions and the limited range of human perception. Therefore time or *kāla-tattva* is the first emanation here in this *asuddha-māyā* as distinguished from the *suddha-māyā* of the superconcious. The framework of time makes our perception a series of successions. This succession is a chain of casuation-the law of the universe-the uniformity of Nature so very essential to human thinking though one may not give valid reasons for believing in this uniformity of Nature so essential for induction. It is in the very nature of existence in the *asuddha-māyā*. This is niyati–tattva. Again on account of this, there is the possibility of learning by degrees, within this frame of time and causation by repeated trials and errors, when slowly errors disappear and our knowledge and command over Nature slowly widen. This possibility is also something intrinsic. This is called *kalā-tattva,* the gradual but partial removal of the veil of ignorance about the world. If man has to experience this world,

instead of turning upward to the superconcious, there must be the potentiality of knowing this world — the cognition of objects of the *asuddha-māyā*. Man comes to cognise and function, because of the *kalā-tattva*. Pure intelligence of the soul goes to the superconscious and buddhi to the described later on is itself an object. Therefore the capacity to cognise within the *asuddha-māyā* is necessary in this framework of evperience of the world. This is the *vidyā-tattva*. The affective energy or *icchā-sakti* has to be posited within this framework of mundane experience so that one can hanker after the worldly things. This fettering emanation is the *rāga-tattva*. The soul is now ready for worldly perception, wearing, as it were, this five-coloured spectacle of *kālam*, niyati, *kalā*, *vidyā*, and *rāga*. This seems to explain the frame of our mental outlook, a frame which limits and directs our perception.

Purusa and Prakrti :

The soul of the seer descends further down to become a mortal man equipped with his body and mind. The soul now experiences the world as an ordinary man does, partly ignorant, partly egoistic, sometimes greedy, sometimes hankering after things and sometimes over-powered by anger when he meets opposition. This is the experience of the purusa-tattva. Here he could distinguish himself from the world and his body as whole, i.e., in its causal stage and this experience is that of *mūla-prakrti*. Here afterwards the seer or the soul experiences the world in terms of sattva or equilibrium, rajas or activity or tamas or inertia which as it were emanate from *mūla-prakrti*. The experience of sattva be speaks intellectual firmness, mental resoluteness, happiness in the face of great loss, cleanliness, good efforts, self-control

sympathy and mercy. This is the experience of sattva or peace and happiness. There is thereafter a burst of activity and he experiences the great attractions of the world, where he cannot but speak in terms of I and Mine. This is the experience of rajas. When even this subsides he experiences a lack of intelligence, contentment, enthusiasm; his laziness and sleep overpower him. This is the experience of tamas.

Mind.

Man is caught in the meshes of ignorance, but he experiences some knowledge, naturally, not the right kind of knowledge. When the *sāttvic* equilibrium is there he experience the kindly light of buddhi. He understands things according to his own bent of mind, i.e., his own previous experience or karma, in terms of pleasure, pain and delusion. Then comes the experience of *ahaṅkāra*, the I and the Mine predominate where one individual feels separated from the other, and where the external object is seized. Here arises further the experience of the mind which as it were divides itself into two kinds of experiences. There is the perception of the presentation of the object. This is citta. Next follows an experince of indecision or doubt about this perception. This is called the experience of manas as distinguished from citta.

Sense organs :

Man descends and opens his ears and eyes and all the sense organs. He experiences the soul, the moving wind, the light, the taste and the smell and also the sense organs. There is the experience of activities of the various organs of activity and finally there is the experience of the cause of the gross elements and of the elements themselves.

Sankhya:

From purusa-tattva downwards, except for some difference the theory of Agma is more or less that of Sankhya where purusa turning towards matter deludes itself as being part of the latter. It will be clearer to go up the scale in description of this part of evolution. The world is there appearing as a combination of gross elements, themselves arising from their subtle cause, the *tanmātras*. The former are sensed through their respective sense organs and motor organs and there is the experience of the sensations.

Perception and knowledge:

When perception starts, manas first seizes the sensations in its citta aspect and waves in doubt, *ahankāra,* with its mood of self-assertion and egotism resolves to obtain knowledge. Finally buddhi decides. The resulting feelings of pleasure, pain and delusion are governed by the previous stage of experience or rather by karma and in accordance with the predominance of sattva, tamas, rajas as the result of the karma. These three gunas are from *mūla prakrti* with which purusa remains entwined.

Mind matters:

Mind is part of the inert matter and the conflict between body and mind does not arise in Indian philosophy. Mind is the general name for citta, *ahankāra* and buddhis. The reflection of cit-sakti falls on manas. Like the water in the lake passing through the sluices or channels to the fields and taking the form of the field, manas with the reflected light also passes through the sense organs to the objects and takes the form of the objects. That is how one has perception. But mind used in the sense of consciousness can be explained

only in terms of this Agamic theory of evolution. Here we have attempted to explain it in the terms of psychology. How far this approach is successful it is for others to judge.

The details:

The logical justification for the postulation of these thirtysix tatvas has already been examined at length in English by others like Dr. V. A. Devasenapathy as for instance in his monumental work on Saiva Siddhanta wherein in the chapter on *Pāsa* or bond (from pages 138 to 166) he examines the pros and cons for the postulation of each one of the thirtysix tatvas with the help of Civananacittiyar and its six commentaries. Therefore this is not repeated in this lecture.

II. The ascent and the descent

Involution:

Really speaking this evolution of matter is involution from the point of view of the soul vis-a-vis matter. Even as the etherial gas becomes gradually solidified, the spirit or soul getting itself involved more and more in the matter, gradually thus becomes materialised. It is the ascent of the soul back to its real essence where it escapes from the natural or artificial contact with matter, that will be its evolution.

Māṇikkavācakar speaks of his own development from matter through various births as stone, plant, serpent, bird, good spirit, evil spirit and finally as man. It would appear that he speaks of the stage of stone as the stage in the evolution of the matter where it enshrouds the spirit

completely. In plants, this enshrouding is less, though there is nothing but vegetative activity. In this way *Aurobindō* speaks of the divine descent into matter. According to him, the atoms of matter are eternal somnambulists and thus, according to him, each material object contains the *antaryāmin*. The plant is in a state of sleep full of nervous dreams always on the point of waking but never waking. There is there the response to stimulus which according to Sri Jagadis Chandra Bose is the characteristic feature of life. The Animals show mental awareness and subtler and greater activities. Man, however, passes from the vital mind to the reflecting and thinking mind. In the higher men there is a development inwards and outwards, towards a higher principle. The seers get beyond the mind handing over to the supermind or suddha *māya,* the integral transformation. But *Aurobindō's* explanation will be easily understood in terms of Kashmir Saivism where *māya* is the wonderful power of the citsakti, not a mere external parigraha Sakti or instrument of the Absolute as thought of in Saiva Siddhanta. But it is possible to apply his explanation with certain modification to Saiva Siddhanta of *Cittiyāṟ*. Saiva Siddhantins speaks of various worlds in the tattvas or in the stages of evolution. They must be taken to mean the various developments achieved by the soul. *Rāmalinga Swāmigaḷ*, the great Siddha saint of the Tamil Nad, where he is remembered and honoured as a great world saint, speaks of a number of worlds in commenting on a song of *Cēkkiḷār*, which speaks of all the worlds "*ulak 'ellām*". It will not be possible to go through his long list in this short lecture. But the names of the worlds given there, clearly suggest that they are spiritual stages. Sri *Aurobindō* speaks of the descent of spirit into matter through the intervening stages of mind,

and life. He speaks of various worlds of pure mind un-hampered by life and of worlds of pure life unhampered by matter inhabited by appropriate beings. His explanation may help us to understand the bhuvanas, mentioned in Saiva Siddhanta.

The Descent and the ascent:

When man through Sadhana tries to achieve perfection, real evolution begins when slowly the material contact looses its hold so that man passes from gross *mūlaprakrti* and from asuddha *māya* to suddha *māyā* and to the Absolute. Saiva Siddhanta lays emphasis on the *Saktinipāta,* the showering or the descent of the grace of the Lord. It is then only it is possible for the soul to get higher and higher. Man gets beyond the warping mind, and takes refuge in the super mind when he leaves everything to that great force. Thereafter all his actions seem really the actions. So to say, of the Lord. The following passage in *Aurobindō's* ''Life Divine'' is important.

''The Divine descends from pure existence through the play of Consciousness, force and Bliss and the creative medium of supermind into cosmic being: we ascend from matter through a developing life, soul and mind and the illuminating medium of supermind towards the divine being. The knot of the two, the higher and the lower hemisphere, is where mind and super-mind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illuminating descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-compre-

hending supermind, the soul realises its divine self in the all possessing, all blissful Ananda, Life repose its divine power in the play of omniscent Consciousness-force and matter open to its divine liberty as a form of the Divine Existence''.

III. Elucidations

Kashmiri Saivism

(i) *Suddha māyā or universal experience:*

For purpose of comparison and contrast and to a certain extent for a better understanding of the Saiva Siddhanta theory of creation, the theory of creation as explained by the Kashmir School of Saivism may be studied. The *Suddhamāya* tatvas are the tattvas of universal experience. The absolute Siva is the ultimate reality. It has the transcendental aspect and the creative aspect.

(i)a *Sivatatva*

This creative aspect is the Siva tattva where begin the initial creative movements. There is the I, the *prakāsa* aspect and also its awareness of Itself which is called the vimarsa aspect. In Siva tatva 'This' or the awareness of itself is withdrawn through Sakti. Therefore the *prakāsa* or the I alone remains without any objective content.

(i)b '*Sakti tatva*

If the universe were to evolve, this unitary experience must become the experience of '' I and '' This '. In the Sakti tatva the ''I'' and the '' This'' are distinguished but not yet separated for Sakti is not separate from Siva being

His Kinetic aspect. A comparison may clarify the position. In the mind of the artist, his art creation slowly becomes distiguishable though not yet separated from him before the art takes an outward form and shape. "This" also is not separated from the 'I' in the Sakti tatva. This illustration of the artist, will also explain why the *Ānanda* of the creative Joy is predominant in the Sakti tatva. This illustration may be had in mind in following the further evolution of the world process.

(i)c *Sādākya tatva*:

The next tatva is the *sādākyatatvā* where there is an assertion of the Sat or Being. The experience there, may be roughly spoken of as one of "I am." This being implies the vimars' a aspect or "This" But the "This" is merely implied but is not yet clear. The eye is not yet open if we may say so. This is experienced still as "I" as something in the depth of conciousness like the picture of a painter remaining as yet a mere idea. Consciousness is still the subject and the object. The *iccā* Sakti, i.e. the Will affirms that the "This" is there.

(i)d *Īswara tatva*:

In the next stage of the *Īswara tatvā* the "This" becomes clearer. Hence the *jñāna* Sakti is said to be predominent here. The hazy idea becomes clearer with the artist. The experience in the *sādākya* tatva may be compared to that of "I am (This)", whilst the experience of the *Īswara* tatva may be compared to "This and I".

(i)e *Suddha Vidya*:

Suddha Vidya tatva follows. Both the "I" and the "This" are here equally predominent. Both these aspects

are still identical though distinguishable in thought. The two are equally balanced ; it is said that *kriyāsakti* is predominant as contrasted with the predominance of *jñāna* Sakti in the *Īswara* tatva. All experience till this stage is ideal and that is why all the five stages are called suddha stages.

(ii) *Real māya [misra] — limited individual experience* :

Then begins the evolution of the tatvas of the limited individual experience. Some of the Saiva Siddhantins will call this *Suddhāsuddha* or Misra. It is here according to the Kashmir Saivism that real *māya* tatva begins. The real nature of the Divine becomes hidden. *Māya* according to them is something which limits and cuts into two, the "This" and the "I". Now begins differentiation and individualisation. *Māyā* produces five coverings viz *Kalā*, *Vidyā*, *ragā*, *kāla* and niyati. *Kāla* reduces Omnipotence; vidya reduces Omnicience; raga reduces self-completeness and induces desires; *kāla* reduces eternity into the past, present and future, and future, and niyati reduces freedom and all pervasiveness. When the spirt stands clothed thus purusa or any sentient being results.

(iii) *Puruṣa or Prakrti* (*asuddha māya*)

With this begin the tatvas of the limited individual differentiating the subject and the object. The subjective manifestation at this stage takes the form of the *puruṣa* whilst the *pṛkrti* is the objective manifestation. Therefore *pṛkrti* is the objective effect of *kalā*. The trigunas are in a stage of equilibrium. Satva, rajas, tamas are the stula forms of *jñana*, icca and kriya saktis. Then follow the tatvas in mental operation, the antahkaranas. There is first the buddhi,

the intelligence which decides and determines. Ahakara is its product, it is the power of self appropriation. From this result manas, building up perceptions, images and concepts. Next come the tatvas of sensible experience. The gnanendriyas, Karmendriyas, and the five tanmatras, which are the primary elements of perception. Last come the material tatvas the five bhootas which are the products of the five tanmetras.

Kashmiri Saivism and the Saiva Siddhānta :

The only difference is that in Kashmir Saivism it is the creative aspect of the Absolute that undergoes this kind of involution whereas in the Saiva Siddhanta it is the Jivas as distinct from Brahmam that undergo this involution because of the inherent *āṇava* which can be removed only through the experiences made possible by such an involution into maya or matter, which is again distinct from Siva and Jiva, and *māya* are dependent realitives as distinct from the independent reality Saiva.

An illustration :

The Saiva Siddhantins illustrate this dependent all pervasiveness and independent all-pervasiveness in the following way. The all pervasive space wherein the sea water is found is compared to the independent all pervasive Siva. The all pervasive sea water is compared to the dependent all pervasive Jiva. The salt which is all pervasive in the sea water is comparcd to the dependent all pervasiveness of matter or mala. Thus this illustration brings out the Saiva Siddhanta truth that the simultaneous extension of the three infinites is possible.

Meaning of Advaita:

The question is raised "How can three categories be posited whilst the Vedas speak of only one Sat?" The commentary of *Civanāṉacittiyār* on *Civanāṉapōtam* explains thus. "All the Vedas state that there is only one category of reality. If so how is it that [*Saiva Siddhānta*] asserts that He stands as one, amidst the souls, some how affirming a plurality. The answer is that the Vedas speak of the God of Universe as One. [They do not assert that the *Jīvātman* and the *Paramātman* are one]. But there is still unity because there is no discord. Siva stands united with them all making a complete whole. This is the sound *a* which is found in all the sounds of the langnage [which are manifest only after opening the mouth the articulation for *ā*] This is the conception of Advaita according to Saiva *Siddhānta.*" According to them Advaita does not mean that there is only one Reality. It only means that the three categories of Saiva *Siddhānta* viz., pati, pasu and *pācam* form a unity without discord.

The Simile of /a/

This illustration of *a* in the other sounds is given in *Tirukkuṟaḷ*, which is considered as the Tamil Bible. Tamil Saints whose hymns form the basis of the Saiva *Siddhānta* Philosophy like *Tiruñānacampantar* and Cundarar speak of God's primacy as comparable to the primacy of sound *a* in sounds. *Civañāṉapōtam* also gives the example of the fruit and its sweetness and also of the sound and the music. These latter illustrations remind us of the Sweteswatara. "As oil is found in lin seeds, butter in curd, water in riverbeds, so he who seeks the self with truth and auste-

rities finds it in himself". It is also pointed out by *Civañāṉa-pōtam* that the Upanishad does not stop with saying that Brahman is *ēkam* or one, but adds the word *advitiyam* not to deny the plurality but to assert that this plurality establishes only a richer unity in diversity.

Two interpretations of the simile :

[i] *Maṟaiñāna : Union*

There are two ways in which this has been interpreted. *Maraināṉa tecikar* looks upon this unity as making a complete whole. He interprets the sounds other than *a* as referring to the consonants and probably interprets *a* as representing the vowels. The vowel does not become the consonant ; so also the consonant cannot become the vowel. Even as a consonant cannot, according to the Tamil Grammarians like *Pavaṇanti*, have any manifestation or articulation without the vowel, so also the souls cannot move of their own accord. Siva pervades through all of them and make this dynamic world of matter and spirit possible. If God's creation has the aim of redemption of souls through the experiences which they undergo in this great school of the world, this kind of unity is necessary. The universe thus represents a democracy of Loving God and the Serving souls where the one cannot exist or have meaning without the other. The Sweteswatara speaks of the Brahman and *jīvan* as the two inseparable friendly birds clinging to the same tree. This gives a philosophical basis for the truth experienced by the mystics like *Tirumaḻicaiyāḻvār* who in ecstasy exclaim "you cannot exist without me nor I without you." It is because of this *naṉacampantar* speaks of his own speech as the speech of Siva [enaturai tanaṭurai *āka*].

[ii] *Other commentators : immanence*

The other commentators take this Illustration of the vowel *a* as explaining the all pervasiveness of the independent infinity of God, in and through the equally pervasive but dependent infinity of the souls. All become one through the all pervasiveness, though distinct in substance. For the production of sound the vocal organ has to be opened and this itself implies the articulation of the natural sound *a* according to Indian Grammarians. Therefore in every sound this *a* is implicit and all other sounds are merely various manifestations of the natural *a*. Even so, God is all pervasive. In this way God becomes the life of all lives.

Significance

It will be thus seen, it is this all pervasiveness that makes the creative actitivy, the movement of this universe and the action of the souls, significant and meanigful. He is the law into everything also, since all His possession is under His control and guidance. As already stated there is no contradiction according to Saiva *Siddhāntins* when they speak of three infinities. What a modern writer says may be kept in mind to understand this position of the indispensability of the plurality of infinitives. "The infinitude of knowledge and of love has nothing in common with the endlessness of space. To know or to love anything or anyone genuinely or intensely is to be 'infinite' in regard to that person or thing. The mind of Peter Bell was limited and imperfect not because it was other than the primrose, but because it failed to appreciate the primrose; the poet was free from that limitation, not because the primrose was, in any sense, part of him, but because he could appreciate its beauty and experience the joy of such appropriation. And,

so likewise, in regard to the world, God may be 'infinite', not because He is the world, not because the world is part of Him; but because in and through Him, the world has meaning and significance; because His knowledge of it is complete and His solicitude for it is perfect. To me, at all events, it seems simply a misuse of language to call an individual finite or limited, merely because there are other individuals distinct from himself. If there were no other individuals, then, his being would, indeed, be impoverished and sphere of influence confined''.

Significance of evolution:

This value and significance of this evolution of matter consists, as made clear by *Civanāṉa Cittiyār,* in removing the effects of Karma, in removing the warping effect of the *āṇava* and in making the soul perfect. This arises out of the creative *līlā* of the Lord.

Matter as Sakti – parigraha Sakti :

Though this theory of evolution speaks of the soul and the universe and though following Darwin's theory of Evolution one can speak of a warfare between these two categories, one has to realise the importance of speaking of this universal maya as a parigraha Sakti. The term Sakti reminds us of the Mother and Sakti, because of the Lord, for the salvation of the souls to the extent it makes the soul according to Karma go through various spiritual experiences leading to its perfection. Dr. Radhakrishnan states, ''Love belongs to the very core of God's being. Utter and complete self-giving is the nature of divine activity, though the power to benefit by it depends on the

capacity of the recipients." From this point of view, the dynamic Unity illustrated by the example of the eye and the light [of the light of the sun] making possible any sight, emphasises God's Love making possible by His pervasiveness the ultimate perfection of Man. Viewed thus the jagat or the world is a great possession of the Lord and Tirunavukkaracar through his experiences has seen that Lord has no possession except this jagat.

Value of body:

Therefore the contradiction between body and soul should not be overemphasised. One does not identify oneself with the body; nor should one forget it altogether. Apart from the physical body Saiva Siddhanta speaks of the *sumṣma* Sarira consisting of the buddhi, ahankara, manas, the panca tanmatras which eight make up what is called *puriaṣṭaka*. The impressions of Karma are here stored, and the effect is that the personality of the individual gradually till changes he escapes from the casual wheel to attain perfection and salvation. It will be seen that here mind also is material and is part of this inner body. This body or cloak has its subtler and subtler forms as explained in terms of the various tatvas.

Tatvas and harming of religious - More comprehensive

This conception of tatvas as various stages of spiritual development, as realised when there is the ascent towards God, is important. The Saiva Siddhantins, (like others) look upon the various religions not as mere theories but expressing spiritual experiences undergone by the followers of other religions till they reach the final goal of Saiva

Siddhanta. These graded experiences are according to the Saiva Siddhantins the graded tatvas. The Saiva Siddhantin alone admits 36 tatvas whilst others admit never so many. Those who admit more principles than others, to that extent are claimed to react a more comprehensive stage than others who had failed to note these others. In view of the all comprehensive nature the other religions recognising [lesser number of tatvas are not rejected but accepted to be true within their respective grades, their acts and practices being valid to that extent. These are sublated and transcended by Saiva Siddhanta. In this way Saiva Siddhanta claimes to harmonise all religions and faiths.

Not a superior air :

Sometimes this view may appear like an intolerance. It has to be realised that these statements are made not for criticising others in a debate, but for helping the spiritual aspirants of Saiva Siddhanta to understand the various statements of other religions in terms of their own experiences. It is very difficult to equate these of one religions with the other. Therefore unless the Guru can explain to the aspiring *Siṣyas* in terms of their experiences, one could not understand them completely. For instance, the unqualified monistic experience is sometimes equated with the experience of the buddhi tatva. But sometimes the same as described by *Nirāmayānandu* is equated with the experience of the Sakti tatva by *VelliyampalatTampirāṉ*.

Significance of parapakṣam cittiyar :

The importance of *parapakṣa* [the views of other faiths] for instance, in *Civañāna cittiyar* has to be emphasised from this point of view. Por *Ñanāvaraṇa viḷakkam* which is in

essence an expansion of *Civañāṉa Cittiyar*, there is a commentary by *Veḷḷiyampalat–Tampiran* which still further explains this point of view. *Civañāṉa Cittiyar* itself in the invocatory verse worshipping Siva states that God Siva Himself is the reality or the ultimate Truth, explaining the experience of the various philosophers differing according to the status reached by the various aspirants. *Civañāna Cittiyar* [Verse 162] further states that the different religions, attain the respective tatvas according to their religious development Vilakkam explains this at length from verse 630 to 640 in its fourth part.

In Pratyabyña

Sutra 8 of *Pratyabyña hrdayam* is also relevent here.

"*taḍbhūmikah sarvadarsaṉa - sthitayah*" "The stands taken by all the systems of philosophy are morely the varied roles of that conciousness of self". The ultimate reality of the *ca:rvaka's* is the experience of body. The followers of Naiyaya experience the buddhi. So do mimamasakas. The *pancaratras* identify the self as prkrti and so on and so forth.

Harmony - a realised experience :

But the harmonisation of all these is only possible for persons like Ramakrishna Parama Hamsa or Arabindo. Ramakrishha experienced not only the trantric truth thanks to the Yogini his Guru; but also he realised the advaita experiences with the help of the Vedanti Totatri. Parama Hamsa thus realised the relative conciousness and the absolute conciousness. He also underwent the Christian, Muslim and Mystic Sadhanas and in the end he tells us that all these paths lead only to one Great God experience.

We have again the experiences of Aurobindo. Before he attained the infinite calm settling in his mind, he had the glimpse of the vacant infinite enveloping and absorbing everything whilst at Kashmir. Aurobindo surrendered his whole sadhana to the inner Lord to obtain Him in every direction. Then there was the experience of a complete calm; but reality was not a void. It was then that within the four walls of the Alipur Jail, he went beyond this negative experience and enjoyed the ē positive experience of the ceaseless and the permenant immanence of Krsna in everything. Ultimately he succeeded in bringing down the supermental to the level of ordinary conciousness which is destined to raise the earth conciousness and transform everything here. In all these, his experience may remind us of the agamic tatvas.

Science of mystic experience

But this is not the place for explaining the science of the mystic experience. It is attempted only to emphasise in this lecture that Saiva Siddhanta like other Indian dasans starts with the mystic experiences of our saints, not with dogmas or mere hypotheses. Thus Dr. Radhakrishnan says, ' philosophy of religion rejects the high a priori road of speculative theology and the apologetic method of dogmatic theory and adopts a scientific view of religious experience and examines with detachment and impartiality the spiritual history of man, has in it the promise of a spiritual idealism which is opposed to the disintegrating forces of scientific naturalism on the one hand and religious dogmatism on the other."

Debates :

It is within the possibility of the science of mystic experience, that the evolution of matter had been explained. But as already stated, there is a condemnation of the principles of other religions because the experience of others

are equated with lower kinds of experience. Verse No. 16 in *Civanāṉa Ciṭṭiyār*, even speaks of religions which are mixed with untruth. The reference to the philosophical explanations rather than to the truth of experience. We have already remarked that unqualified monism is equated according to the way in which the experience is recognised as that of the *puruṣa* tatva or of the *śakti* tatva.

The experience :

Therefore this debated conclusion is not the conclusion reached through this experience by Ramakrishna Parama Hamsa or by *Rāmaliṅga* of the *Samarāsa Saṉmārga* fame in Tamil Land; for the real mystic experience is the same whatever be the religion which prescribes the *sādhana*. As already stated, the introductory invocation to *śiva* in *Civanāṉa Cittiyār* emphasises the truth that *Śiva* is the ultimate reality of all the religions. Again this idea is stated in a different way in verse No. 115 though here also there is an attack on the deities worshipped. *Ñāṉāvaraṇa Viḷakkam* in the *aḷaviyal* (verse No. 109) which is a verse taken from *Civappirakācam*, asserts that religion is that where the conflicts and contradictions are resolved; it also states that the Book to be really so called is that which resolves in a similar way the conflicts and contradictions of all the philosophies. Therefore it is this harmony which has been realised by the mystics, that will lead to the science of mystic experience.

IV

Importance of the evolution of Tatvas in Saiva Siddhanta

Cittiyār :

Often this theory of spiritual evolution has been neglected. *Civanāṉapōtām*, because of its brevity has not much opportunity

to elaborate this. But *Civañāṉa cittiyār* sufficiently elaborates this theory by explaining the various stages or tatvas. In the first sutra he describes the evolution of the *suddhamāya* and the *vāks* from the verse 38 to verse 45. In the second sutra the further evolutions are taken up and described from verses 142 to 168. *Ūmāpati civam* even in his summary treatment, assigns an important place for the description of the tatvas. *Civāgra yōgikaḷ* is one of the commentators on *Civañāṉa cittiyār* but he has also written a popular book in verse on Saiva *Siddhānta* and therein he not only explains this theory in detail, but also expounds the underlying principles of Saiva *Siddhānta* from the point of view of this theory. It is thus seen that this theory occupies an important place in *Saiva Siddhānta.* From the historical angle if not from any other angle the writings of Aurobindo certainly makes it necessary that one should understand the implication of the theory of 36 tatvas.

B

SAIVA SIDDHANTA AND SEMANTICS

I

Bharṭṛhari

Index and the philosophy of Semantics :

There is another important aspect of the theory of the tatvas. This is what has been referred to as the evolution of the *vāk*. The modern world, in recent years has been trying to analyse the semantic processes of language. India is famous for its philosophy of the word and the meaning.

Bharṭṛhari :

Bharṭṛhari is the greatest name in this field. He speaks of the 'sabda tatva' or 'sabda brahmam' or the supreme word as the supreme reality, describing it in terms of an unqualified monism. Though it is a transcendant principle, conceptual designations are necessary, so as to stimulate the intellect for realising the ultimate reality. It is the 'cit' or the light of lights. Even an elementary experience in our ordinary world is found associated with linguistic expression and it is assumed by this school that the child's speech habits are due to an implicit knowledge of verbal forms inherited from previous births. The articulate linguistic forms, reveal the varied objects of the world and these are the evolutions of the 'sabda brahamam'. By the purification of the words, ultimate reality is reached through a communion which is called '*sabdayōga*'.

His Kālaśakti :

The ' sabdabrahmam ' as a ' *śakti* ' is called ' *Kālaśakti* '. But this is identical with the ' sabda brahmam '. This ' *Kāla śakti* ' is not the ' avidya ' of ' *Śaṅkara's* monism. The *kāla* sakti is not a separate principle but only a logical construction. It is the efficient cause and the also material cause of the phenomenal world. Therefore the sabda Brahmam is a dynamic reality. Kala Sakti is not ordinary time. It makes possible the different evolutions as phenomenals sequences. The sequence cannot be explained as a mere time sequence because the significance becomes clear only when understood as the manifestation of the potential powers in the sabda brahmam powers which are not distinct from the sabda brahmam itself. We need not go further into the details of this abstruse philosophy. Except point out that the Saiva Siddhantin also speaks of pure Time in the Suddha maya which is not to be compounded with the time or kala evolved from asuddha maya.

Name & Form — Their Evolution :

It has already been stated that a stress is evolved in the erstwhile quiescent matrix and that then vibrations begin. Wherever there is a vibration there may be a sound heard or unheard. In this restless universe every evolved thing has a peculiar vibration of its own. It is this which is its name. This name is heard only by the mystics. Therefore one distinguishes the nama or name, from the rupa or the meaning or the object. In reality they are identical though for purpose of explanation and understanding and also for pragmatic purposes they are differentiated. There is thus the artha prapanca the universe of matter and the sabda prapanca, the universe of names. Therefore in the theory of evolution, the evolution from the aspect of the sabda prapanca

should also be included. These names or words or the mantras are revealing the truth. An understanding of these names reveal the ultimate truth or reality.

II

Kashmir Saivism

Evolution :

Kashmir Saivism explains the evolution in its own way which is somewhat different from that of Bhartrhari. We had already seen the vimarsa sakti of the Absolute. This creative power is still identical with the Brahmam is Paravak. Therefore there is first of all the Para Siva. Then comes Sakti in the next stage, as paravak from the point of view of Sabda. Paravak is the icca sakti. Next is evolved the jnana Sakti representing the Sadasiva tatva. From the point of view of the sabda prapanca we have here "pasyanti" i.e. cogniser. From it is evolved the Kriya Sakti which is called the Iswara tatva. This aspect sabda prapanca is called madhyama.

The Middle :

In the pasyanti, the signifier and the signified the word and the meaning are not differentiated. They are cognised as being identical. Madhyama represents a differentiation but still hazy and indistinct. The next stage is vakhari where the difference is fully cognised. Madhyama is so called because it is in between the non-differentiated and the differentiated viz, the pasyanti and the vaikhari. There is another stage also mentioned i.e. Suksma which represents the unification of three kinds of vaka above mentioned.

Involution :

Vaikhari is the articulated speech and therefore depends on the movements of the vocal organs. In that sense it is the manifestation of the Kriya Sakti. The earlier stage as already stated, is madhyama. It is a form of intellectual discourse when there is the energy or prana going up from the naval region. Madhyama thus represents jnana Sakti. Pasyanti is stage earlier to this, where there is the icca to express the words of ideas and objects, whereafter a wave of sequence arises in the indivisible whole. Pasyanti represents the icca Sakti. Sukshma is the complete unity of the pasyanti, madhyama and vaikhari. Even as the peacock's colour is united in a potential form in the liquid in the peahen's egg, the three viz. Pasyanti. madhyma, vaikhari, are potentially there as a unity, in suksma. This suksma stage represents Para Siva's state of preparation for creation. Above this paravak which enters into the very swarupa of Parameswara. It will be seen here that according to Bhartrhari as contrasted with the Saivite authors the sabda-brahman represents the pasyanti. Therfore the tantric scholars point out that he did not go beyond the stage of Suksma or para.

III

Sakta Tantras

Bhaskararaya :

Another development is seen in the Sakta tantras especially as expounded by Bhaskararaya. In the Kashmir Saivism there had not been an equation established between the five vaks and the five suddha tattvas. This is suggested in Baskararaya's exposition. All the pralaya the universe stands

resolved. The Karmas of the souls are not yet ready for manifestation. They lie indistinguishable from the Brahman. The Karmas then become ripe for manifestation.

The Equilibrium & Change :

The Brahman desires to unfold the changes withdrawn into it. The Para Sakti or the Vimarsa Sakti is manifested; and the Absolute is now called the avyakta. This is the sprout which has to come as the tree of the universe. This is now called Karana bindu, the point of casual stress. Karana bindu represents the equilibrium. It then changes into Kariya bindu the point of the stress as an effect. This is extremely subtle. It is nothing but consciousness in essence. From there are evolved in sequence, nada which is partly concious and partly unconcious and bija of the nature of the unconcious.

The Adharas & Vaks :

Karana bindu is called Sakti or Kundalini; when vibrations set in within Karana bindu as already stated, an extremely indistinct sound arises. This sound is called sabda brahman which is identical with and all pervasive like Karana bindu.

It becomes manifest in the muladhara by the energy or the breath of the speaker desiring to communicate through speech. Therefore the sabda brahman manifests itself into Para vak. The energy or breath goes from muladhara to navel. Pasyanti manifests itself there. It is associated with the mind in the form of Vimarsa. This pasyanti is the Karya bindu which is Kriya Sakti. The energy thereafter reaches the heart; madhyama here manifests itself. The signified and the signifier are no longer indistinct, but become definite.

Here is therefore Jnana Sakti. This madhyama is identified with the nada evolution of the *Karana bindu* which is in essence a clear and distinct activity. The energy or breath strikes the different places of articulation and vaikhari there becomes manifest. This is identified with the bija evolution of the *Karana bindu*. *Sabda Brahman* in this theory thus becomes one of the evolved stages and not the Parama Siva of parasakti.

Cittiyār

1. *Vaikhari General* :

One may now turn to *Civañāṉa cittiyār* in this connection. According to the terms of the endowment for these lectures our study should be based on *Sivanāna Cittiyār* and its commentators viz. *Maṟaiñāṉa Tecikar, Civākkrayōki, Civanāṉa-cuvāmi, Nirampiya aḻakiyār,* and *Nāṉappirakācar*. In verse 38 it asserts that the *vāks* are evolved from suddha *māya*. In the next four verses it explains the evolutton of vaikhari, madhyama, pasyanti and *sūkshma*. It will be seen that it is explaining these from the point of view of the evolution of the spiritual progress rather than from the point of view of the evolution of materialisation. It describes the ascent rather than decent of the soul.

I Vaikhari

Udāna

Vaikhari according to verse 39 in Cittiyar is what is audible to the ear, both to the speaker and the list ever ; it expresses the thought. According to the articulation of speech sound, followed by the orthodox grammarians, the energy or breath called *udāna* starting from the navel goes upto strike

the various points of articulation so as to result in the form of various speech sound.

Niramba Alakiyār :

The *udāna* in the body (as Niramba *aḻakiyār* interprets it) reaches the various points of articulation as in the internal or subverbal speech at the madhyama stage: vaikhari takes the forms of the spoken sounds produced, because of the *prāṇa vāyu* or breath forcing them out; without any confusion, these sounds come in the proper order in this stage of Vaikhari. In this way determinate knowledge of the buddhi is made possible.

Maṟaiṇaṉa Tecikar :

Maṟaiñāṉa Tecikar states that the Sanskrit work Ratnatrayam is the authority for the statements made in *Civañāṉa cittiyār.* The *Ñāṉāvavaṇa viḷakkam* has included in itself the *Civañāṉa cittiyār* verses on the evolution of the *vāk.* The commentary therein is important for giving profuse quotations from agamas and ancient Tamil works on philosophy. In the commentary on the verse under discussion it quotes from *pauṣkaram* Ratnatryam. It is clear therefrom that this verse seems to be following Ratnatrayam, as suggested by *Maraiṇaṉa Campantar.* But because the workings in the both paskaram and ratnatrayam are almost similar if not identical, the commentator quotes both. The order, however of the various statements in this verse seems to follow Ratnatrayam. It is Ratnatrayam and not the *pauṣkaram* which specifically mentions the *prāṇa vāyu.* But *pauṣkaram* throws more light; it is we are told the gross speech sound that become audible; when the breath strikes the points of articulation these gross sounds become possible to be used externally for communications; because of the proper order

of the speech sounds in a word, they become the expression of the thought through buddhi i.e. it aids determinate knowledge.

Sivāgra Yōgi :

The explanations given for the four *vāks*, according to *Sivāgra yōgi* are not with reference to their intrinsic nature, but only one way of recognising them according to what is called '*sthūla arundati nyāya*' when a man is to be shown the double star in the great Bear, one starts by referring to a big tree, than to a branch therein; then to the star up above the branch and finally to the star (arundati) which off and as twinkles near-by. This way of explaining through extrinsic environments is called *sthūla* arundati *nyāya*. From this point of view the vaikhari is described as audible to others' ears. In the body of the speaker, in combination with the *udāna vāyu*, it pervades the gross sounds; because of the buddhi it takes the form of the ordered sequence of words. It helps the speaker as the expression of his meaning, without any doubt, when it is in combination with *prāṇavāyu*, aiyam 'doubt' is referred to the understanding by the listener – *Civāgrayōgi* quotes only from *pauṣkaram.*

Ñāṉappirakācar :

Ñāṉappirakācar points out the *vāks* are described in the *Saṁhārakrama* i.e. from the point of view of involution. The *vāikhari vāk* is audible to the listener. It attacks the *nāda* of the listener and becomes madhyama and then makes him to know the meaning. The speaker's *kryā sakti* affecting his *ahaṁkārā* and inspires it to act and gives him the truth. The *udhāna vāyu* comes in; the '*saṇkalpa*' of the 'manas' in combination with the *iccāsakti* evolves the *akṣarās* in pasyanti. Because of the intelligence of the buddhi being in

combination with the *nāna sakti*, these attain their proper order without any disorder in the madhyama. In combination with the *prāṇavāyu* where the exhalation is not creating a doubt about the life itself, the sounds start out and become audible to the listener in so far they have become the vaikhari, aiyam "doubt" is here taken as referring to the inhaled breath being mistaken as of the last breath of man.

Civanāṉacuvāmikaḷ :

Civanāṉacuvāmikaḷ adds that this vaikhari is audible both to the man who speaks and to the man who listens. It is the word which expresses the conveived things. It has two characteristic features; one is that it is the cause of determinate knowledge in both the speaker and the hearer. The second is that it is pushed by the *udāna vāyu.* The sounds which have become separate and distinguished in a subtle form at the madhyama stage are now being acted upon by *ahaṁkāra* and pushed by the *praṅavāyu.* They reach the outside and reaching thus acquires the second characteristic feature. All that stated about the madhyama is a repetition of what is said in explaining the madhyama.

Difference in Interpretations :

The word "vilaital", 'to grow' is interpreted by Civananaswamikal as the *akṣarās* becoming distinct in form whereas *Cīvāgra yōgi* has taken it to mean the manifestation of the *akṣarās* in their gross from. The 'mey' is interpreted by all these commentators as the body where the *udāna* starts. "*Poyyaṟa aṭaiv-uṭaittāy*" is interpreted by *Sivāgra yōgi* as referring to the *akṣarās* being in their proper order without creating any doubt. But this phrase is taken to the end before the predicate and is interpreted as referring to the *akṣaras* reaching the outside, without the possibility of any

confusion or misnnderstanding. '*aṭai-v-uṭaittam*' is interpreted by *Sivāgra yōgi* as being of help to the speaker, '*aṭaivu*' is interpreted by *Ñāṉaprakāsar* as referring to the *vāk* becoming vaikhari in the order of evolution and in that way being audible to the listener.

'*aṭaivu*' is interpreted by *Nirampavaḻakiyār* and *Civañāṉa-yogi* as referring to the nature or definition. In "*aiyamil prāṇavāyu*", 'aiyamil' is taken as an attribute to '*praṇavayu*' by both *Nirampavaḻakiyār,* and *Civañāṉa yogi* and also by *Ñāṉaprakāsar.* But the 'aiyam' is not explained by *Nirampav-aḻakiyār*. *Ñāṉaprakāsar* however wants to distinguish this *prāṇavāyu* or the breath from the last breath of man which creates the doubts about this existence – *Civanāṉayogi* has given a different interpretation. 'aiyam' or the doubting faculty is the characteristic feature of "manas". Here, because of the determinate knowledge, doubt does not exist. Therefore here we must assume that *prāṇavāyu* is moved by *ahaṁkāra*. This is the implication of the attribute 'aiyamil' according to him.

2 Madhyama

General :

Next verse No. 45 explains madhyama. This sound is experienced internally; it does not affect the ear (of the speaker or the listener). The *prāna vāyu* which clarifies and brings out the articulation that the spoken sounds, does not act as such at this stage. Therefore the clearly articulated speech sounds are not thrown out because there is no action like striking against the vocal organs on the part of the *prāṇa vāyu* trying to force them out. Madhyama slowly arises as different from the vaikhari. The only difference is that

Vaikhari is external speech whilst this is internal speech. It must be assumed that buddhi can, with this help, have determinate knowledge. It is a "soft" sound as against the "hard" and powerful speech sound of Vaikhari. The *udāna* is active and the letters are differentiated. Vaikhari is the gross speech whilst madhyama is the subtle internal speech This is how *Māraināṉa Desikar* interprets the sutra.

Ñāṉāvaraṇa viḷakkam

This verse is also included in the *Ñāṉāvaraṇa viḷakkam* and its commentary as usual quotes from paushkaram and Ratnatrayam. Ratnatrayam describes it as in the form of internal clear speech. Paushkaram speaks of the order of the words, though not heard showing internally.

Nirampavaḻakiyār

Nirampavaḻakiyār speaks of this madhyama not only as internal speech sound but also as internal knowledge. He however states that the *prāṇa vāyu* is active even in this stage, "scattered" is interpreted to mean not being in confusion. This seems to be against the Ratnatrayam. As against *kaṇtha* or throat, which is described as the place of the activity of madhyama, *Nirampavaḻakiyār* makes it active in the tongue. This is because this is spoken of as soft sound which he probably interprets as the soft articulated sound though not audible. Thus this suggest the incipient articulation of the word or phrase used by Watson to describe thoughts : perhaps *Nirampavaḻakiyār* goes further, since he speaks of the madhyama being born in the tongue.

Sivāgrayōgi

Sivāgrayogi quoting the *pauṣkaram* interprets the verse thus. "The madhyama *vāk* is distinct from the vaikhari.

It is not audible to others ears ; its sabda is internal ; the hardening of words is not there ; it is not in combination with the *prāṇa vāyu* ; it is breathed out feebly."

Ñāṅaprakāsar

Nāṉaprakāsar interprets the phrase, "the internally cognate sound", in two ways, as what is cognised by the speaker and as what clarifies and explains knowledge. Vaikhari is what is thrown out of the vocal organs after the *vāyu* reaches the throat. But vaikhari is active between the heart and the throat. It is cognised by the speaker ; it is the sound which clarifies this knowledge in accordance with the meaning he wants to express. *Cevi-y-iṉil uṟutal ceyyātu,* i.e. "not reacting the ear" is interpreted to mean that it does not reach the ears of the listener. It is free from the activity of the strong *prāṇa vāyu* and there exists only the activity of *udāna vāyu* ['olliya' which ordinarily means bright is interpreted as strong]. The clear sounds are not dispersed but they attain an order. [This ꞔ like the interpretation given by *Nirampaḻakiyār*, *Sivāgrayogi* and *Maraināṉa desikar* however have taken it following the paushkaram to mean that the sounds are not thrown out which will happen when *prāṇa vāyu* is active]. This madhyama slowly rises as distinct from the stage which precedes and that which follows namely the vaikhari and the pasyanthi.

Civanāṉacuvāmikaḷ

Civanāṉacuvāmikaḷ like *Nāṉaprakāsar* takes '*unarvocai*' in two different senses where '*ocai*' is the object of the verb 'unar' in one case and the cause of the 'unar', in the other. It is not heard by the ear ; it is a subtle sound ; it stands in the throat. Therefore it is the cause of the determinate knowledge through which the speaker cognises.

It is also the sound which is cognised internally. This is the first characteristic feature of pasyanti and this makes it distinct from pasyanti and this makes it distinguised from the vaikhari in the following way. There is no action of the *prāṇa vāyu* and the action of the *udāna vāyu* alone remains there. Therefore the sounds in their latent or subtle forms shine separately. It does not throw out the sounds as articulate sounds through their striking against the organs of articulation such as the teeth, the lip, the tongue and the palate. This absence of external articulation of sound is the second characteristic feature of the madhyama. In this way madhyama is distinct from vaikhari and pasyanti. The phrase "Telliya *akkaraṇkaḷ* " i e., " the clear sounds", is interpreted as referring to sounds whose forms appear to the outside world. The word '*meḷḷavē*' has been taken along with others so as to come before *uḷḷuṇarocai*; This suggests its being an inaudible or feeble sound at the throat.

Pasyanti

Verse No. 41 in cittiyar describes the still higher stage viz. pasyanthi. This verse speaks of the differentiated sounds becoming various dissimilar manifestations. Then is refers to this manifestation of the sounds in their order being submerged. *Maraiñāṉa* Tecikar speaks of the first reference from the point of view of madhyama which is derived from pasyanti. It is there it takes farm of the not yet manifested 'bindu'. The effect of the further evolved stages are not clear and therefore the buddhi cannot recognise these things as differentiated categories. So also the sounds are not differentiated. Therefore only indeterminate knowledge is made possible by pasyanthi. But the sounds are not all of them similiar. The next reference *sūkṣma vāk* from which the pasyanti is evolved. The pasyanti,

therefore, withholds in itself the sounds manifesting in their order i. e., it possesses the sounds to be manifested later in a subtler form. But this non-manifestation is not ignorance and darkness because what has to become patent lies here latent. It is therefore self luminous. How can this be possible? An example is given. In the peahen's egg lies latent the future peacock to be manifested into colours and shades. Even so the sounds to be manifested remain latent at the pasyanti stage.

Nirampa aḻakiyār

Nirampa-v-aḻakiyār interprets it in a different way. The sounds are dissimilar in nature and have distinct and different forms. Pasyanti has these sounds. It also brings them together in the order in which they should come together. It is self luminous within these sounds. All these are then in the pasyanti though they are manifest. This is like the peahen's egg which though containing the five colours in its liquid does not make manifest the form of peacock. If the egg is broken there is only the liquid. Even so though the sounds are not manifest they are latent within. Pasyanti exists as a mere conciousness in the soul.

Nāṉāvaraṇa viḷakkam

The commentator on *Nāṉā varaṇa viḷakkam* quotes *Pauṣkaram* and Ratnatrayam as usual. Both give the simile of the liquid in the peahen's egg. The *Pauṣkaram* speaks of the pasyanti sustaining the undifferentiate or indeterminate meaning or knowledge. Here also *Cittiyār* follows Ratnatrayam. The letters are not differentiated and all other order is drawn within. It also states that it is self luminous. This will suggest that we should interpret *Cittiyār* accordingly.

Instead of speaking of the letters being differentiated and the order being effected in a latent stage we must interpret it to mean that the manifestation of differentiated sounds in an order lie in a stage of involution. [not *vipāka māki* + *oṭukki* but *vipākmāki-t-toṟṟutal aṭai-v-oṭukki*]. An *Ñāṉacitt* further states, this is neither conciousness nor unconciousness; the sounds are neither separate nor non-separate.

Sivāgra yogi

Sivāgra yogi explains the simile in a different way. The liquid in the peahen's egg is homogeneous without differentiating the various colours which is seen in the peacock. Even so the pasyanti *vāk* does not differentiate the various sounds and their order all of which lie involved therein. The self-luminosity is called *vigñan prakāsa* This pasyanti is the casual stage of the madhyama. Pasyanti remains without going up with the *prāṇa vāyu.*

Ñāṉappirakācar :

Ñāṉappirakācar interprets '*vēṟṟumaippaṭṭa* vannam' i. e. "the, differentiated sounds" as those with various names. *Vibhāgam* is interpreted as the separate manifestation of these sounds even as the various parts of the peacock lying latent in the egg become fully separated organs, according to the structure and order of the organic system. The self-luminosity is explained in detail. The light here is the revealing knowledge. The speaker gets the knowledge even in the madhyama stage whilst the listener gets it only at the vaikhari stage. The speaker and the listener get knowledge because of this determinate knowledge whilst this combines with buddhi and *ahaṁkāra* as already stated. This pasyanti in combination with vidya is the cause of indeterminate knowledge. Thereafter combining in addition with the

mind, it will proceed towards determinate knowledge. The *sūkṣma* in combination with vidya is the cause of indeterminate knowledge. In this way is explained the luminosity evolving at the various stages. Self luminosity here is that it shines of its own accord without any attempt on the part of the purasa. It is the light of indeterminate knowledge. *amarntu niṟkum* is the predicate in *Cittiyār*. It is interpreted thus stands without losing its equilibrium whilst it proceeds towards determinate knowledge to follow.

Civañāṉa Cuvamikal :

Civanāṉa cuvamikal explains the simile like *Civāgra yōgi*. What has to be distinct and separate at the madhyma stage lies involved here. All these are in *sūkṣma* or subtle or latent form. This is the interpretation he gives to *Sivaprakasam* as well. *Vibhāgam* is therefore interpreted clearly as separation as contrasted with mere distinction. Having them as latent forms it resides in cintai or citta. '*amarntu niṟkum*' is interpreted as this pasyanti manifesting itself in citta and standing as the cause of indeterminate knowledge. As usual this commentator gives two characteristic features or *lakṣhaṇās* for this *vāk* also i.e. (1) keeping the forms latent, (2) being the cause of determinate knowledge.

4. *Sūkṣmā*

General :

Verse No. 42, deals with the *sūkṣma vāk*. It is an internal light ; it is not destroyed ; it brings out the destruction of *atikārās*. One who sees or realises real nature. The soul becomes possessed of inseparable knowledge, bliss, primacy, and eternity. It will no longer have death, birth, fatigue and change.

Maṟaiñāṉa Dēcikar :

The interpretation of this verse is not very easy. *Maṟaiñāṉa Dēcikar* explains the luninosity as usual as making clear the meaning alone internally. He interprets the non-destructability in a relative way in comparison with the other *vāk*. Like them it is not evolved or destroyed. i.e. like them it suffers no evolution or involution standing always with its intrinsic nature. This *sūkṣma* is looked upon as giving rise to powers and utlimately destroying them. The statement that it is seen or realised is interpreted by him as referring to the soul through its dicernment realising this as the banda or the fetter standing above and beyond all other ''bandhas''. Such a realisation takes one beyond the bindu. Such a realisation will naturally lead, that realising soul to get out of even these supreme 'bandha'. That is why such a soul is said to possess inseparable knowledge etc., which are the characteristic features of *mokṣa* stage.

Sivāgra yōgi :

Sivāgra Yōgi speaks of this as something internal. The luminosity is not that of Siva but of the *vignāna* or the Supreme Suddha *māya*. The statement that it is not destroyed is explained as that even when pasyanti, madhyama and vaikhari which are its resultant forms are destroyed or suffer involution, this stands without undergoing any such involution. To every soul it stands as a necessary concomitant. At the bandha stage the souls do not see it as something different from them. When *Āṇava*, which fetters the *gnāna* sakti and the *kryā* sakti of the soul, is removed, this also stands removed. In that way this is the supreme bandha for the souls and its removal is the supreme *mokṣa* for the souls. He quotes from *Pauṣkaram*, *taṉṉai-k-kāṇṭal*, "if one were to see that'' is interpreted by *Sivāgra yōgi* as referring to the soul

seeing itself [*tān* is a reflexive pronoun, though it also can occur as a III person singular pronoun] as being distinct from the *sūkṣma vāk*.

The Phrase :

'If one were to see' suggests the difficulty of such a realisation. If one attains such a realisation after being purified from all *Kalās*, thanks to the Grace of the Guru, the power of enjoying the *māyā* there ceases, the *pūmstava* mala is there removed. Therefore the soul can be no more called 'purusa'. This *pūmstavā* mala covers the soul like a coat and the soul there goes about, having only limited activity. When that mala disappears, there is neither birth nor death, nor delusion, nor change. To this extent there is only the removal of what is not decided. But unlike the *Naiyāyikās* who describe *mōkṣa* as the complete destruction of duhka, Saiva Siddhanta describes *mokṣa* in positive terms as the all pervasiveness of what is desired in the form of Swatantra or independence and the experience of bliss and pure knowledge. Therefore in addition to the removal of the duhka or fetters there will be also absolute omniscience, eternity, independence, and above all the soul's own experience of the supreme bliss.

Ñāṉappirakācar :

Ñāṉappirakācar describes at length the various stages to be transcended before *mokṣa* is attained, so that one may understand the stage mentioned in this verse. He has been mentioning elsewhere the place of the various *vāks*. He states that this *sūkṣma* is attached to a hollow place in the lotus like bud near of the element earth which is in the region of the heart in our gross body. When that element is destroyed *sukṣma* will get attached to something else. In

this way it will be going on existing till pralaya or complete destruction of the evolution of matter. For upto the *praḷaya* stage exists the *nāda* sakti of the part of *paṇava* which in turn exists within the womb of the primary *nāda*, which in its turn resides within the lotus of the bindu sakti of the *parasarīra*. Therefore it is the unique internal luminosity ['*or coti*' is interpreted as a *cōti* which has no equal]. It is therefore said that this *sūkṣma vāk* exists without destruction till the pralaya.

Differentiate of Purusa and Nāda :

(i) *Others*

In explaining the phrase *taṉṉai-k-kāṇṭal*, the commentators give the following explanation [*taṉṉaī* is the accusative case of *tāṉ*, the III person singular; but it has become a reflexive pronoun in most of its usage in later times. The commentator adds therefore the form or atu 'it' to get the form *atu taṉṉaī*, "to see it in itself"]. When a person differentiates between *pṛkṛti* and *puruṣa* the person is a *Sānkhya*, *Pātañcala* or a *Vēdāntin*, he reaches the stage of the *puruṣa* tatva.

(ii) *Dhīkṣa :*

When one attains realisation of the difference between *māya* and *puruṣa*, when through *dhikṣa* of the tatvas ending with *kalā* tatva, are purified, though he has not as yet attained ripening of the malas, that one among a few of the Saivites attains the stage of the *vijnānakalās* i.e. those who have only one mala viz. *āṇava*. The ordinary Saivas like the mahavratins and a few of the Saiva siddhantins who attain through *dhīkṣa* the purification upto and including all the *malās*, differentiate through knowlede the malas and *puruṣa*, their *malās* have become ripe (for the souls to attain

Lord's grace in their march to salvation with a great or an intermediate speed) reach the suddha tatvas. Those of the Saiva siddhantins whose *dhīkṣa* has purified all that ending wi h *mahāmāya* and who have attaiued the knowledge of differentiating *maāhmāya* and *puruṣa* and whose ripening of mala creates the most speedy level of filling the indisputability of *mokṣa*, attain the *paramokṣa*, the supreme salvation.

(iii) *Realisation*

The realisation of the differentiating knowledge between *Nāda* and *puruṣa* is the realisation of the differentiating knowledge between *mahāmāya* and *puruṣa*. The *sūkṣma* is attached to that *nāda*. Therefore if one has the real vision of this *sūkṣma*, when one realises that he himself and the *sūkṣma* itself are different, that realisation gives the power over *mōkṣa* whilst it destroys the power of enjoyment (of maya). The realisation of this separation from *puruṣa* itself is a desire gift. As that stage *puruṣa* becomes completely freed from all the fetters of *pāsa* and shines as a pure cit alone. At the *praḷaya*, the innate 'cit sakti' of the pasu or fettered soul shines and has the supreme happiness or enjoyment. Even as it is for Siva, so also for the freed soul the shining of the innate 'Cit sakti' of Siva's stage is the bliss of salvation. It is because of this, the attribute '*nīkkamail*', "inseparable" has been used with reference to 'cit' etc. Even when the *malās* were hiding the Truth the 'cit sakti' stands by itself as being one with the *puruṣa* through the *samavāya* sambandha. Such a released soul undergoes no change which arises through contact with birth and death.

(iv) *Controversy*

He further explains a controversy and this may be useful in understanding other commentaries. The manifes-

tation of Civa kunam, *Sivagnṇa* Civattuvam is *Sivānanda* according to *Siddhānta*. In spite of it some will state *Sivaguṇa* itself is *Sivānanda*. This has been criticised, as the commentator points out elsewhere, by himself. Here arises the question what is the force of the criticism. Is not the manifestation of the *guṇa* which is the characteristic feuture of Sivatva, itself a *guṇa*? That is so. But though it is a *guṇa* it does not exist in any *guṇa*. The charecteristic feature of Sivatva will be in the *guṇa*.

Civañāṉacuvamikaḷ

Civañāṉacuvāmikaḷ as usual states that the *sūkṣma vāk* also has two characteristic features. One is that it shines as a mere *nāda* within the *parasarīra* The second is that it is the cause for *ñāna* alone. This *sūkṣma* evolves into pasyanti, madhyama and vaikhari. This power of evolution alone is destroyed. But it stands without any destruction or involution in the form of suddha *māya*. [This is new interpretation of the indestructibility of *sūkṣma*]. Those who are fortunate enough to see its real nature thanks to their great 'tapas' attain the great enjoyment of "apara mukti" or lower stage of salvation which is possible in the worlds belonging to suddha *māya*. He takes the verse as consisting of two sentences, one with the predicate '*ākkiṭum*' and the other with the predicate '*niṉṟāṉ*'.

Because this verse is explaining the greatness and nature of the enjoyment of the 'apara mukti' in the worlds of suddha *māya* it states that the *puruṣa* undergoes no change or fatigue, which arises because of birth and death, the *puruṣa* being possessed of the inseparable knowledge, bliss, primacy and eternity.

Since it is stated that without being destroyed it brings out the destruction of its own power alone, it is

clear that it is like Siva tatva not different from suddha *māya*. What is meant by the statement is seen in its reality. the ordinary folk like us realise it only when it is accompanied by the gross sound. But it is realised in its true nature only when it is seen even as we see directly the pots and clothes. In the phrase ''if it is seen'' 'if' denotes the difficulty of such a realisation. Instead of interpreting this verse in the way, in which we have done, others takes this view of 'if' to modify the predicate '*ākkiṭum*'. (This is because *ta<u>nn</u>ai* is taken as reflexive, '*tā<u>n</u>*' has to be taken as the subject as well. But *Civanā<u>n</u>a cuvāmikaḷ* takes it as a third person pronoun when it need not go with the subject of the first sentence itself. *Civanā<u>n</u>a cuvāmikaḷ* further takes ''*a<u>l</u>i<u>n</u>ai*'' to mean ''the act of destroying''). But according to this commentator the interpretation by others as stated above is not possible and even if it is possible it is a repetition. Even otherwise there is no reason to discuss here the characteristic feature of ''paramukti'' which has to be discussed at the end of this book viz. cittiyar.

Nirampa-v-a<u>l</u>akiyār :

Nirampa-v-a<u>l</u>akiyār states that this verse explains how *sūkṣma vāk* acts or becomes manifested. Within the souls according to their respective knowledge. It is not destoryed; but makes possible the evolution of the other three *vāks*. If the powers given by it get destroyed at any time it gets all these involved within itself. (This commentator takes the word '*ākkiṭum*' to occur in two different sentences, '*a<u>l</u>italin<u>r</u>i ākkiṭum*' and '*atikārattir̲ ka<u>l</u>ivinai-y-in<u>r</u>i-y- ākkiṭum*') This *vāk* when seen by any one in its reality, as being indivisible from knowledge in its nature and being supreme over the universes and also being indestructable, makes such a one undergo no change, such as like the wheel of five going to

heaven or hell coming back to the earth, and thus getting fatigued by births and deaths.

It will be thus seen that this author applies the term inseparable knowledge etc., to *sūkṣma* itself. But it is not clear what is the other reading he has for *ānandam*. He gives the meaning "nature" for some word. Can it be the real reading was 'iyalpu'? Whilst others have taken going and coming to mean birth and death, this author elucidates this phrase further.

Ñāṉāvarṇa Viḷakkam :

1. *Ratnatrayam*

Thls verse also is included in *Ñāṉāvaraṇa viḷakkam*. The quotations from Ratnatrayam corresponding to this verse in *Cittiyār* are given on page 627. It is for consideration whether Ratnatrayam is older than *Cittiyār*. If not, one has to conclude that Ratnatrayam tries to translate *Cittiyār*.

2. *Sivasaṁhita*

Here the commentator quotes also from *Sūtasaṁhita* and interprets it in the following terms. "The *Jīvās* make effort desirous of making their meaning communicated. As a result of this effort, the energy upsurges and is related to and bound at the *mūlādhāra* region. There manifests the *sūkṣma* sabda in the presence of 'parabindhu' otherwise called 'saktitatva'. It is thus because of its being self-luminous, and hence all pervasive, that it is called 'sabdabrahma' by the '*sabdabrahmavādins*'. It is the cause of indeterminate knowledge and therefore it is in the form of an undivided whole of a light shining like the lustre of *jāmbunata* gold. The subda which has not become mobile is called *parāvāk*. This reaches the region from *mūlādhara* to the naval and

becomes manifest through 'manas' which is in the form of deliberation. It becomes clearer and clearer and attains the form of ordinary movement. It is then called pasyanti. The parts being held unified, shine like the burning *jāmbunata* gold. From the naval region it reaches the region of heart; it becomes the object of the determining buddhi; it becomes specifically active. It is not still audible to the listeners and at this stage it is called madhyama. When it becomes a light, revealing the meaning to others, it is called 'vaikhari' and has the lustrue of the most quickly burning fire. In this way the four *vāks* have four kinds of lustres sutras giving rise to indeterminate knowledge, deliberation, determination and communicated knowledge (i.e. communicated to others) respectively". This last explanation may be helpful to differentiate the term *jōti* etc., used with reference to the vaks in *Cittiyār* itself.

3. *Indestructability of Sūkṣma*:

This commentary also like *Nirama-v--aḻakiyār* speaks of '*aḻivaṭiṉṟi ākkiṭum*', 'it will cause without being destroyed'. It is interpreted to mean that it will not cease to exist in the *turyādiīta* where the effects of pasyanti etc, do not exist. It gives rise to its own *ṉāna*. This according to the commentator shows that it is not eternal like *ātma*. "*aḻiviṉai ākkiṭum*", "it will also destroy purusa" a power of enjoyment of matter. He also brings out the force of 'if' in the phrase 'if it is seen'. This is to emphasise its difficulty especially to the *subdabrahmavādin*.

4r *Inseparable Knowledge*:

The statement that *puruṣa* attains inseparable knowledge, bliss etc., as referring to the soul, attaining even in this birth, the great knowledge inseparable from the experience

of *Sivānanda* and the *ātmānanda* which result in three forms and becoming the *viññāṉakalin* without becoming a sakalin or a *praḷayakalin*. He enjoys the supremacy over the worlds in the *suddhamāya* till the time of '*sarva samhara*' without any change.

5 *Sabdaprahmavādin* :

It is because of this, *Sabdabrahmavādin* is not in a position to differentiate the *puruṣa* from the *sūkṣma*. Even in this stage reached by the soul the three malas are present but in their purified or suddha form. Therefore the commentator quotes from various authorities to justify the statements in the verse as not referring to 'paramukti'. Even Ratnatrayam after translating if one may say so *Cittiyār's* verse goes to emphasise that *sūkṣma* is the supreme fetter. But it is interesting to note that *Cittiyār* makes no such explanation. Probably the differentiation from *sabdabrahmavāda* became more aggressive after *Cittiyār*.

5 *Evalution of vāks* :

Vāks and Kalās - General :

Verse No. 43 of *Cittiyār* states that these four kinds of *vāk* are attached to the five *kalās*. The *panca kalās* are named *nivirtikalā*, *pratiṣā* kala, *vidhyā* kala, *sānta*, and *sāntyādīta kalā*. Siva's sakti which removes the fetters from the souls is called 'nivirtti' and its region is in *suddhamāyā*. Such souls which have been removed from fetters should not be allowed to look back and return to the fetters. The sakti which takes care of this is *pratiṣṭa*. That sakti which gives the souls the knowledge born out of self-experience is *vidyā*. That sakti which cures the souls of all the sufferings like desire etc., is called *sānti*. That sakti which removes even this idea of being cured is called *sanṭyādīta*. All these

five operate in the suddha *māyā* itself which accordingly bears these five different names. (See *Civañāṉa māpāṭiyam* page 175-*Kaḻakam* edn. 1928). As related to the people occupying this five different regions the *vāks* will appear five-fold.

Maṟaiñāṉa Tēcikar and Ñāṉapṛakāsar :

It would be as stated by *Maṟaiñāna tēcikar* very gross to those or *nivirtti kalā*, gross to those of *pratiṣṭā kalā*, subtle to those of *vidyā kalās*, very subtle to those of *sāntikalā* and of greater subtility to those of *sāntayādīta kala*. *Ñāṉaprakasar* interprets like *Maṟaināna tēcikar.*

Sivāgra yōgi :

Sivāgra yōgi, states that these four *vāks* take the form of these five *kalās* and they are differentiated in five ways and they give light according to the different stages attained by the people of the five *kalās*.

Civanāṉa cuvamikal :

Civanāṉa cuvamikal has an important suggestion to make. He states that the four vāks depend on the *pacna kalas* and become thereby five. They respectively occupy the five tatvas of suddha *maya*. How does this four become five? According to one school vaikhari is of two kinds viz. *sūkṣma* vaikhari and *sthūla* vaikhari. *Sūkṣma* vaikhari is that which is audiable only to the speakers. The *sthūla* vaikhari is what is audiable, in addition, to the listener's ears. In this way the *vāk* becomes five.

But according to another school it is not vaikhari which is divided into two but the *sūkṣma* itself. There we have *sūkṣma* and *adisūkṣma* making thus the five *vāks*. *Adisūksma*

belongs to Siva tatva, *sūkṣhma* to sakti tatva, pasyanti to *Sadāsiva tatva*, *madhyama* to Iswara tatva and vaikhari to suddha *vidyā* tatva.

There is also another explanation. Even as *Naṉaprakāsar* and *Maraināna tēcikar* have stated that the four *vāks* appear to be in developing differenciations of the stages proceeding from the gross to the subtle according to the five different *kalās* which they should occupy.

Nirampa-v-aḻakiyār :

Nirampa-v-aḻakiyār states that these four *vāks* through these five kalas shine as knowledge to the souls. *Nivirttikalā* according to him activates vaikhari, *prastiṣṭa* activates madhyama, *vidyā* activates pasyanti, *sānti* and *sāntyādīta* activates *sūkṣma* (*sūkṣma* and *adisūkṣma*). A quotation from Ratnatrayam which corresponds to the first part of this verse is quoted in *Nāṉāvaraṇa viḷakkam* (page 625) This commentary also mentions the fifty *vāk* as *adisūkṣma* or *mahasūkṣma*.

Evolution of the vāk :

The second half of this sutra states that the activity of the *vāk* or the evolution of the *vāk* is not "*pariṇāma*" but "virutti" which is like the cloth becoming the tent. This *vāk* is not the brahman; "the good or the great" state that it is *māmāya*.

Sivagrayōgi :

Sivāgrayōgi gives the example of the milk becoming the curd for *pariṇāma*. If the suddha *māya* were to change like the milk, it can no longer be called the eternal. If it is not 'nitya' permanent the creation cannot take place. Therefore 'virutti' is like the cloth becoming the tent.

Sivāgrayōgi states another *pūrvapakṣa* that Subda is Brahman. This position is supported by the Vedas which speaks of the *Paramātma* as *vākātma* and that *vāk* is *paramātman.* But Brahman is not the material cause of this universe. *vāk* undergoes change. It is matter; it is manifold coexisting with the purusas. If Brahman is to be identified with *vāk*, Brahman will also become that which undergoes change, that which is matter, that which is manifold. Therefore the great state *mahāmāyā* is the cause of the *vāk*. He quotes from Pasukaram.

Ñānapprakāsar :

Ñāṉaprakāsar does not elaborate that point. He gives the example of the parts arising from earth for *pariṇāma*. 'Vritti' is called *sūkṣma pariṇāma vāk* is not thus identified with brahman, but the *sabdabrahmavādin* alone identifies brahman with sabdam.

Civañaṉacuvamikaḷ :

Civañāṉa cuvamikaḷ also refers to the Sabda Brahma *vādin*. "The good" mentioned in the verse are according to him are the Saiva Siddhantam, who hold *sabdamāyā* as parigraha sakti of Siva. The siddhantins accept only *Pariṇāma* and virutti. [*sthūla pariṇāma* is explained by as being of two kinds.] The first is where the whole is changed as when milk becomes curd. The second is where only a portion of anything is changed. This latter according to him is the true evolution of asuddha *māyā*. The question arises which of the two viz. *pariṇāma* and virutti should be affirmed with reference to the evolution of the *vāk*. The answer is that 'virutti' is to be accepted. The further objection of *sabdabrahmavādin* is raised and negated. Suddha *māyā* in this virutti is not mixed with *āṇava* or karma. This statement itself implies that the asuddha *māyā* mixes with *āṇava* and that the karma undergoes *Pariṇāma*.

Nirampa–vaḻakiyār :

There is not much importance in the commentary of *Nirampava-vaḻakiyār*.

Maṟaiṉāṉa tēcikar :

But the commentary of *Maṟaināna tēcikar* is important as distinguised from all the other. *Porinạ̄ma* is explained by him as one thing losing its old shape and obtaining an another form. He takes '*aṉṟu*' once as the predicate of the subject *parināmam*, once again as the predicate of virutti i.e. he does not admit that the evolution of the *vāk* is of the virutti type. He explains that if *pariṇāma* is accepted, the material cause will be destroyed even as milk is destroyed when it becomes curd. Even if virutti is accepted, where one form is to be effective, the other form will not be effective. When the cloth is to be used as a cloth, the tent cannot be effective as such. The reference to Brahman is interpreted as referring to *vivartavāda*. This is not accepted because the effect of the result becomes illusory. "The statement that the good or the people of the higher status state that it is *māmāyā* " is interpreted as giving the final reply to the problem. *Maṟaināṇa tēcikar* also speaks of partial *pariṇāma*. For instance when the wind blows, the ocean changes there by but only in a portion thereof. Similarly Siva makes a part of *kuṇṭalini* which is his 'parigraha sakti' to evolve the tatvas. As suddha *māyā* does not undergo even any partial change or destruction, this interpretation cannot be accepted.

Nāṉāvaraṇa viḷakkam :

Nāṉāvaraṇa viḷakkaw also includes this verse from *Cittiyār* under discussion amongst its verses. Virutti is given in the

Cittiyār verse the attribute "that which is praised". The commentator states that the acceptance *pariṇāma* by other brings some condemnation whilst *Viruttivāda* is praised by the learned. He also quotes from *Pauṣkaram* and explains the quotation in a way almost similar to that of *Sivāgra yōgi* when the latter suddhamaya was refuting the *Sabdabrahmavāda.*

(i) *Suddhamāyā bodies etc.* :

The next verse in Cittiyiar states that that the suddha *maya* or bindu is the material cause not only for the *vāk*s but also for the 'varna' letter 'pada' word and 'mantra' which last must be equated with *vakya* in that context etc., Suddha *māyā* is the material cause of the body, world etc., of those in the suddha *māyā*. The empiric world of realities consisting of 'varna', 'pada', '*vākya*' reaches ultimately their source the *vāk*.

(ii) *Suddha maya and nana* :

The next verse states that it if *māyā nāna* or light is not available for the souls whilst being in the fettered state they will not have any knowledge. But this *nāna* as already stated is itself a supreme bandha, and therefore should also go, when the real *ñāna* through the Grace of God dawns on the soul. It is then that the soul reaches the feet of the Lord.

6) *Sphotavada*

General :

The discussion on sphotavada is not very exhaustive. According to *sphota vāda* where sphoto means the cause of ascertainment of the meaning. According to Sphotavada the word in a sentence is a single integral whole, for, otherwise meaning cannot be comprehended. It is a unit and not a

composite of letters etc. Apart from the *vāk*, there is no necessity to think of other causes. See *Nāṉavaraṇa viḷakkam* page 716. This *sphotavada* like the gestalt school asserts the futility of compounding which can give us only an aggregate and not a unit.

Saiva Siddhantha position:

Here is a lucid summary of Saiva siddhantins' position by Dr. Suryanarayana Sastry.

Meaning is made known not by letters nor by words, but by a capacity wihich is manifested through letters and words. This capacity (sakti) is what is called sphota by the grammarians. It resides in the nada-tattava, the first evolute of suddhamaya. The arguments whereby sphota is established are well known. The individual letters cannot make known the meaning, for if each letter did so, the other letters would be unnecessary; and as the letter-cognitions are momentary, any aggregation of them is impossible. The contention that the residual impressions as letter-cognitions persist and that they may have this function is of no avail, since residual impressions are known to have the function of recalling their own causes (here the letter-cognition): and there is no justification for imposing another function on them. Though sphota or sakti or nada is manifested by each letter, meaning as a whole is not fully manifest, therewith; for it is manifested bit by bit by each succeeding letter as occuring in a particular sequence;the manifestation by the preceding letter or set of letters is a preparation for the manifestation by the succeeding letter, till the word is completed. Similar is the case in the expression of meaning by the words of a sentence. In this connection the modern theory of communication wherein every preceding letter restricts the possibility of the occurrence of other letter

following them respectively may be thought of. A more detailed study of the Agamas and other Saiva Siddhanta works is called for elucidating further this theory of meaning according to Saiva Siddhantha.

6 The Word and the Gross Sound

Word and knowledge:

There are a few more points which requires elucidation. The question is often raised whether there can be any thought without a word. Saiva Siddhantins admit the existence of pure thought without words, but determinate knowledge is possible, according to them, only through words in the madhyama and vaikhari stages.

Akasa or nada:

The next question is whether the sounds we hear are evolved from akasa. Since akasa belongs to the asuddha maya how can one speak of the sabda as belonging to suddha maya? The mere sound is distinct from the sabda. Light which makes clear to us the form is different from the form revealed. Light reveals and the form stands revealed. Similarly the sound reveals or makes perceptible to us the sabda and sabda stands or recalled or stands perceptible. That the sabda is different from the sound is shown by the fact that the sound of the sea which has no meaning is different from the speech sounds or sabda.

A modern example:

A modern example may be given. Electricity is an energy, but it passes through for instance, the copper wire. The electric wire is only a carrier or channel and should not be identified with electricity which is different from the wire.

Sabda & Svara :

In the description of the *vāk* the upsurging of the *prāṇa*, udana etc., have been mentioned. Therefore the effort of the *jīva* to express his ideas are present there in the form of activities ending ultimately in the opening of the mouth etc., This is with reference to the sabda. This is made perceptible by tones and other variations which are relatively external to the *jīva's* effort to express.

Ākāsa cannot be the material cause :

Naturally the question may arise why should not one assume that *ākāsa* is the cause of both the sabda and the sound. The Saiva *siddhāntins* assume that *jīvas* live in the various worlds in the thirty six tatvas. If *ākāsa* where the cause of sabda as well and if as already been assumed determinate knowledge is not possible without sabda; the people occupying the worlds in the tatvas above *ākāsa* could not have the benefit of this sabda which if evolved from will come in only very much later than the evolution of their own higher tatvas. This will be absurd. Therefore we must assume that *suddhamāyā* is the cause of sabda so as to assert that all the people of the world in the varying tatvas have this determinate knowledge made possible by sabda which belongs to the *suddhamāyā*.

7. *Future research.*

The Tamil material :

We have discussed at length the theory of sabda because the materials available in Tamil has not yet been placed before the world of research. It is hoped that this material now presented will lead to further research and the subject will be receiving greater and greater interest in modern times.

TIRUMULAR TO THE SYSTEM OF SAIVISM

P. Thirugnanasambandhan

LECTURE

Delivered on 24-9-73

The term *'Siddhānta'* was perhaps applied for the first time by Tirumular to the system of Saivism that developed in the south with Vedas and Agamas as their basis, both being considered as sacred and authoritative utterances of Paramasiva. As Sadyojyoti says,

> Tatha tad vadanodgirna vaco nyabhyah vilaksanah
> Sivagamas ca vedas ca nitya eva pramanatah.

Vedas and agamas are, unlike other works, distinct in as much as they are emanations from his faces and consequently eternal and authoritative. When we speak about his faces it is not to be understood that he has any corporeal form but it is in the form of mantra encased in vidya. As *Īśānaśivagurudeva* in his Paddhati puts it –

> *Niṣkalo hyeṣa mantratma vidyadeham samasthitaḥ*
> *Visṛjatyagaman sṛṣṭau svavaktreṇa atmagocaran*
>
> (verse 48)

The Vedas, says Sadyojyoti, confers pasujnana whereas the agamas confer *Śivajnana*, ostensibly because the Vedas stop with the knowledge of soul identified with the Supreme

Reality in the paramarthika state and the Sivagamas speak about the supreme Reality viz., Siva who is vastly different from the jiva in regard to the potency of knowledge and action. In other words the former is '*aparajnāna*' and the latter 'parajnana'.

Saint *Tirumūlar* (5 C.A.D.) appears to be the first writer to use the word '*Siddhānta*' to denote the Saiva system of Philosophy in Tamil nad. The Saiva devotional literature in Tamil of the *Nāyanmārs* who lived in the 7th Century A. D., and thereafter contains several references to the doctrines and modes of discipline like *caryā*, *kriyā*, yoga and *jnanā* scattered in it. These were systematised by the Saiva Santanacaryas viz., *Meikaṇḍadeva*, Arulnandi *Śivācārya*, *Maṛaijnānasambandha* and *Umāpati Sivacārya* and others from the 13th Century onwards. It may be noticed that this process of interpretation and systematisation of schools of philosophy started from the days of *Śankara* onwards followed by *Śrī Rāmānuja*, *Śrīkaṇtha*, *Madhvacharya* and others. *Meikanḍar* (13 C. A. D.) the first among the *Santanacaryas* presents in his *Śivajñanabodha* the basic text in Tamil on *Śaiva Siddhanta* the tenets of the system in a rational way and in an epigrammatic form. According to a tradition attributed to Vyasa Lord *Śiva*, the graceful God assumed the form of *Dakṣiṇamurti* and expounded the *Śiddhanta* dealing with the three categories of Pati, *Pasu* and *Pasa* by *Cinmudra* to the sages Sanaka and others who are well versed in the paths *carya*, *kriya* and yoga described in the *Āgamas*. It may be stated in passing that in the *cinmudra* the forefinger stands for the egoistic soul and the thumb to the God cf. *Aṅguṣṭhamatrah puruṣah*. The soul so long as it is associated with *Prakṛti* which is *triguṇatmika* represented by the other three fingers wallows in this *saṁsara*. When true knowledge dawns with the advent of the God's grace (*śaktinipata*) the soul joins the God and enjoys His bliss.

This is represented by the forefinger joining the thumb in *cinmūdra* or *jnanamudra*.

Besides the fourteen works in Tamil of which the *Sivajnanabodham* of *Meikaṇḍar*, *Sivajnansiddhiyar of Ārulnandiśiva* and *Sivaprakaśam* of *Umaapatiśiva* are more important, there are works in Sanskrit like the *Bhasya* on *Pauṣkaragama* and *Sataratnasaṅgraha* by *Umapati Sivacarya* and *Saivaparibhaṣa* of *Sivagrayogi*. Besides these *Bhogakarika*, *Paramokṣaniraśakarika*, *Tattvatrayam* and *Tattvasaṅgraha* of Sadyajyoti, *Nadakarika* and *Mokṣakarika* of *Bhaṭṭaramakaṇṭha Ratnatraya* of *Srikaṇṭhasūri* and *Tattvaprakaśika* of Bhoja constitute the *aṣṭaprakaraṇas* in Sanskrit dealing with *Saiva siddhanta* concepts.

The elevated notions about the nature of God and his relations to man and the world, which had been reached in the time of the early *Upaniṣads*, have been disentangled from their connection with the impersonal Brahman and transferred to the God who had at the time when the *Upaniṣads* were written, acquired a living and active personality in the minds of the people. This God was *Rudra-Siva* who had by the time of Atharva Veda attained to the dignity of the supreme God [1].

It may be seen that Rudra is referred to in the Rg Veda more in his malignant aspect - 'O Rudra do not, out of thy anger, injure our children and descendants, our people, our cattle, our houses and do not kill our men (I. 114.8). He is invoked as the mightiest of the mighty (II. 33.3), the best physician of physicians (II. 33.4) whose merciful hand is healing.

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1 *Vaiṣṇavism*, *Saivism* and minor.

Religions systems by R. G. Bhandarkar, p. 107.

'Pati' in *Saiva Siddhanta* stands for the supreme God '*Siva*' as in any other school of Saivism like the *Sivadvaita* of *Srīkaṇṭha* or the *Pratyabhijna* school of Kashmir. Rudra is called *Paśupati* in the Rg Veda – *Tasmat Rudraḥ Paśūnam Adhipatiḥ*. He is called the father of the worlds, 'Bhuvanasya Pitaram' (6.49.10). *Vayu Saṁhita* identifies Rudra with Siva and incidentally gives the etymology of the word 'Rudra'.

Rud duhkham duhkhahetur *va* tad *dravayati yaḥ*
prabhuḥ Rudra ityucyate *sadbhiḥ Sivaḥ Paramakaraṇam*
(I ch. XXVIII v. 35-36)

Srikaṇṭha echoes this idea of Rudra being one who drives away sorrow in his *Sūtrabhasya* '*Samsararugdravakatvat Rudra-śabdavacyan* brahma'. This Rudra is one without a second says Yajur Veda, 'Eka eva Rudro no *dvitiyaya* tasthe' (1.8.6) *Sri Rudropaniṣad* reads, 'Namo *vrbrebhyo Harikesebhyaḥ Paśūnam Pataye namaḥ*. II Anuv.

The word Siva occurs in *ṚV* (A 92-9) as a noun and not as an adjective as some commentators hold. The famous *Pancakṣara* occurs in the Rudropanisad, '*Namaḥ Sivaya* ca *Sivataraya* ca. (VII Anuv). The *Atharvaśikhopaniṣad* declares in unmistakable terms to the Supremacy of Siva – 'Siva Eko *dhyeyaḥ Sivaṁkaraaḥ* sarvamanyat parityajya'.

The word occurs in the Yajur Veda (3-63). The Pancaksara mantra 'Namah Sivaya' occurs in the very heart of the three Vedas (Tait. Sam. IV, 5, 1-41).

Vidyasu śrutir utkṛṭṭa Rudraibadaśini srutan
Tatra *pañcakṣari* tasyam Siva ityaksaradvayam

Siva is hailed by the Agamas as the 'jivaratna', the jewel that illumines the soul.

The Satarudriyam forms the central part of the Yajurveda. God is described here as *Visvadeva*, *Visvarūpa* and *Visvadhika*. He is called by various names as *Siva*, *Sankara*, *Sambhu*, *Isana*, *Isa Bhagavān*, Bhava, *Sarva* Ugra, Soma, *Pasupati*, *Nilagriva*, *Girisa*, *Mahadeva* and *Maheswara*. All these proclaim the different aspects of Siva. *Vāyusaṁhitā* recounts the *Aṣṭamūrti* of Siva.

Sarvo Bhavas *tathā* Rudra Ugro *Bhimah Pasoh Patih*
Isānasca Mahādevo mūrtayascāṣṭa visrutah.

The God is Sarva, the destroyer, Bhava, the eternal, Rudra, the remover of afflictions, Ugra, the ferocious, Bhima the frightful, *Pasupati*, the lord of souls, *Isāna*, the powerful ruler of all and *Mahadeva*, the greatest among the Gods.

It may be recalled that *Kālidāsa* describes the *Aṣṭamūrti* of Siva as *Pṛthivi*, Ap, Tejas, *Vāyu*, *Akāsa*, Candra, *Sūrya* and the *Yajamāna*, the soul. The eight *mūrtis* Sarva, Bhava etc., are the forms which preside over the five elements Sun, moon and the soul, says *Vāyu Saṁhitā* –

'*Adhiṣṭhita Mahesaṣya Sarvādyaiḥ aṣṭamūrtibhiḥ*
Carācarātmakam visvam dhatte *visvambharātmikā*'.

Bhoja describes Sambhu in the opening verse of his work *Tathvaprakāsikā*.

Cidghana eko *vyāpī* nityah satatoditah prabhuh *sāntah*,
Jayati jagadekabijam *sarvānugrahakah* Sambhuh.

The nature of Pati is one of 'Consciousness' which stands for *jñāna* and *kriyā* which means that he is omniscient and omnipotent. This precludes the claim of 'Karma' or '*Kāla*'

being described as Isvara by certain sections, because they are '*jaḍa*'. He has no body not even in the form of 'bindu'.

Secondly he is 'ekah' one without a second. This is to deny the view of '*anekesvaravādins* and *pravāhesvaravādins* which implies a succession of masters in the form of released souls. Thirdly he is '*vyapi*' all pervasive unlike the soul of the Jains who admit different size for the soul which is coextensive with the body of the soul. Fourthly he is 'nitya' eternal unlike the soul of the Bauddha which is momentary. Fifthly he is 'satatoditah' or nityamukta 'ever free' unlike the released souls which get freedom only from the moment shackles of worldly life are severed with the grace of God. Sixthly he is 'prabhu' a master who directs others but is not himself directed by any one else. Seventhly he is '*sānta*' tranquil, serene and unruffled not being susceptible to delusion, pride, passion, sorrow etc. which are the consequences of '*āṇava mala*'. Eighthly he is 'jagadekabija' the sole (efficient) cause of the Universe. As *Mataṅgāgama* says, '*Nimittakāraṇām tu Isah*'. Lastly he is '*sarvānugrāhakah*'. The anugraha of *sambhu* (the source of everything good) extends to all the spheres of activity viz., *sṛṣṭi*, sthiti, *samhāra*, tirobhava and anugraha. His grace is boundless that ultimately every soul shall enjoy the bliss of release in due course. None is condemned for ever as it is postulated by the Dvaitins.

The existence of an omniscient God is established by adopting the following reasoning–

' Activity in an inert matter like '*māyā*' presupposes the existence of a conscious agent as its controller, because every activity pertaining to an inert thing must have an intelligent controller, as in the case of a chariot which moves only when directed by a driver, a conscious human being'. This line of argument is given in the *visvasārottarāgama*–

Acetanasya māyādeh pravartakatyā Patih,
Sikdhah sarvārthavit kartā vyāpakah satatoditah.

The adherent of the *Sāṅkhya* school says that the world which is real evolves spontaneously from its primal elements and in the same manner resolves into it. These constitute the evolution or *sṛṣṭi* and involution or laya of the world. The Siddhantin replies that inert and unintelligent matter is incapable of effecting any such change from subtle to gross or gross to subtle by itself without the intervention of an intelligent agent viz. Lord Siva.

The *Naiyāyika* the exponent of *ārambhavāda* contends that the atoms and karma or *adṛṣṭa* together bring about the cosmic processes. The *Siddhantin* points out that atoms which are only evolutes of *prakṛti māyā* and karma are only material and instrumental causes which being inert require an intelligent agent who is a *sarvajna* and *aparicchinnasaktimān* to utilise them in the process of creation etc.

Umāpati Sivācārya defines 'Pati' in the first verse of his work *Sivaprakāsa* and identifies that with Sivam. He says 'Tat Sivam' equating 'Tat' in the 'Tattvamasi' *mahāvakaya*. What is that? It is one which is the Supreme, 'Param'. By describing Siva as the One Supreme (Ekam) he discounts the view of *Anekesvaravādin* as well as *Pravāhesvaravādin.* He is described as 'Nitya', eternal. Thereby the *Kṣaṇikavāda* of the Bauddha is contradicted. Lord Siva is the intelligent principle in every one of the countless living beings (alagil uyirkku *uṇarvāki*). By positing the existence of countless souls the *māyāvādin's* contention of the one Brahman alone being Real and the rest being unreal in the sense that they only appear to be real for some time is negated.

Such a god is beyond the form and the formless, beyond the attributes and symbols, beyond the tattvas; He is pure

like crystal, is motionless and impartible being-consciousness-bliss. He is smaller than the atom and bigger than the mahat[1]. As *svetāsvatara* puts it,

Aṇgusthamātrah puruṣo ntarātmā sadā janānām hṛdaye

... .

sanniviṣṭah Sa bhūmim visvato vṛtvā atyatiṣṭhat dasāṅgulam.

(III. 13,14,)

The all peavading Being about the size of the thumb, having encompassed the earth on all sides rises above it by the measure of a span. He is in the nature of Bliss which is the final goal of all souls. That is Sivam.

St. *Māṇikkavacākar* refers to this source of Bliss, the Siva who resides in the heart of those who dedicate themselves at his feet and at the same time is far far beyond all the bhuvanas.

'அப்பார் சடையப்பன் ஆனந்த வார்கழலே
ஒப்பாக ஒப்புவித்த உள்ளத்தாருள்ளிருக்கும்
அப்பாலைக் கப்பாலைப் பாடுதுங்காண் அம்மானாய்'

(திருவம்மானை, 11)

Pañcakṛtyakāritva is the *taṭasthalakṣaṇa* of *Siva*. *Pañcakṛtya* or the five cosmic acts of *Siva* are *Sṛṣṭi* (evolution), sthiti (sustenance), laya (involution), tirobhava (concealment) and anugraha (bestowal of grace).

Siva in association with '*Prakṛti māyā*' creates the *carācara prapañca*, through *Brahmā*, protects through *Viṣṇu* and destroys

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1 *Aṅor aṇīyān* mahato *mahīyān*. *Kaṭh* up. 2.20.
Smaller than the atom greater
than the Mahat, says *Kaṭhopaniṣad*. (2.20)

through Rudra. Siva in association with asuddha *māyā* conceals (*tirodhāna*) the reality from the souls through *Iṣvara* and releases in association with *suddhamāya* by bestowing the grace through *Sadāsiva.* While performing the first four acts Siva is in the 'Sakala' state and while doing the last is in the 'Sakalaniskala' state. He is by nature 'Niskala'.

Adi Saṅkara refers to this benign cosmic act of Siva in his Saundaryalahari where he glorifies the Sakti that is inseparable from him.

> Jagat *sūte dhātā* Harir avati Rudrah *kṣapayate*
> Tiraskuruvannetat svamapi vapuh Isas tirayati
> *Sadāpūrvah* sarvam tad idam *amugṛhṇāti* ca Sivah
> *Tavājñām ālambya kṣanacalitayor bhrūlatikayoh.*

He continues these cosmic acts not for self exultation but purely out of deep concern and benign condescension for the spiritual benefit of the souls. *Vāyusamhita* says,

> *'Paranugraha evasya phalam sarvasya karmaṇah'.*

It is not a *līla* in the sense of pleasure seeking pastime but an effortless act of an all powerful god.

The act of creation is intended only to provide the souls with an organism, psychic equipment and appropriate environment. The act of sustenance is to provide an opportunity to the soul that is put on probation to erase the effect of past deeds, to do good deeds to enable it to reach the goal of Sivasayujya. The act of involution or samhara is to provide the much needed rest to the soul that is fatigued as a result of a series of births and deaths in different stations of life. Tirobhava again is an act of His whereby the soul remains screened from knowing the 'truth' about

its potential so that it may work its way up amidst this samsaric existence. The final act of anugraha is to reveal his nature and make the soul a partner in that blissful experience at the appropriate moment. So all the acts can be traced to that abundant reservoir of grace or 'arul' sakti in Him.

Tirumūlar puts it thus - 'The soul is born in his grace, grows in his grace, rests in his grace, remains concealed in his grace and finally enters into that immortal blissful state by his grace'.

To perform the various acts of grace God takes various forms at his will.[1] While the soul is given a body by God in accordance with his karma, God may assume any form that He wills out of his grace, the forms being of the *Rūpa, arūpa,* or *rupārūpa* type[2] The *arūpa*, type is found in Siva, Sakti, *Nāda* and bindu ; the *rūpa* type is found in *Mahesa,* Rudra, *Viṣṇu* and *Brahmā* and the *rūpārūpa* type is found in *Sadāsiva,* In the *Naṭarāja rūpa* we find art and mysticism combined. As a piece of art we find its merit universally acclaimed. In the figure of *Naṭarāja* we find a drum in his back right hand, whereas the front right hand is held in the 'abhaya' pose; his back left hand holds 'agni' and front left hand is held in the 'gajahasta' pose. His right leg is firmly planted on the '*Apasmārapurṣa*' the evil personified and his left leg is lifted, turned towards the right leg and kept across it.

Uṇmai Viḷakkam of *Manavācekamkaḍanta devar* explains the mystic signifiicance of this *Naṭarāja* form in terms of the five cosmic deeds of Siva - 'Creation arises from the drum

1. *Sivajñanasiddhiyar*, v.45
2. *Sivajñanasiddhiyar*, v.55.

in his right hand, protection is symbolised by the hand of 'abhaya' and destruction by the fire in the left hand. The foot held aloft is the source of bliss and it is pointed out by the hand in *ananda mudra* thrown across in gajahasta pose.

This *Nādanta* dance in the *Cidākāsa* by the *Sat-chid ānanda* Siva serves the purpose of destroying the malatraya, the three fold impurities that cripple the impurities of the soul. It scatters the darkness of illusion (*māyā*), burns the thread causality (karma) stamps down the evil (*āṇavamala*), showers grace and lovingly plunges the soul in the ocean of bliss.

> மாயை தனையுதறி, வல்வினையைச் சுட்டு, மலஞ்
> சாய அமுக்கி, அருள்தான் எடுத்து — நேயத்தால்
> ஆநந்த வாரிதியில் ஆன்மாவைத் தான் அழுத்தல்
> தான் எந்தையார் பரதந்தான்.

(உண்மை விளக்கம், 37)

Saint Tirumular expounds the motif of the Divine dance in Tirumantiram (*Tirubbūttu* darisanam)

> "His form is everywhere all pervading is His Sivasakti
> Cidambaram is everywhere, everywhere His dance
> As Siva is all and Omnipresent,
> Everywhere is Siva's gracious dance made manifest.
> His fivefold dances are temporal and timeless.
> His fivefold dances are His five activities.
> By His grace He performs the five acts,
> This is the sacred dance of *Umā sahāya*,
> He dances with water, fire, wind and ether,
> Thus our lord dances ever in the court".

— Dance of Siva p. 88 by A. Coomaraswamy.

The *Siddhāntin* agrees with the Madhvas who follow the sankhyas in upholding the parinama of Prakrti Madhva accepts the evolution of Prakrti from the subtle to the gross state. This Prakrti has its still subtler form of 'bindu' tattva that is introduced by the Siddhantins as the Upadana karana of the material world. Madhava subscribes to the view of Prakrti being the material stuff out of which the Universe is evolved and this Prakrti is an insentient and dependent material principle. He repudiates the theory of Brahman being the Abhinnanimittopadana karana adopted by the other Bhasyakaras on the Vedanta sutras. He however accepts as does Ramanuja that Prakrti is dependent (paratantra) on Brahman.

Parinamavada is committed to the view that Brahman alone existed in the beginning and that there was none besides. No modification of Brahman is conceivable in such circumstances and it will be inconsistent with divine perfection to assume that Brahman itself, out of its own free will chooses to transmute itself into the world of beings and objects - a world which is in a state of sin, evil and misery. Even supposing that the jiva is only partially identical with Brahman it would not wholly exempt Brahman from a share in the misery of the world. Then Brahman cannot be described as anandasvarupa, nirvikara and suddha.

Even though Siva performs the cosmic deeds of creation, sustenance and destruction, he is not affected in any way and continues to be nirvikari in the same way as the Sun remains unaffected by the effects produced in things by its mere presence.[1] The Sun causes the bloom of the lotus without itself being affected by this effect caused by its

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1 *Sivagñāṉa cittiyār*, *Supakkam* v. 33.

presence. So the creation of the world does not produce any change in Siva. The Sun causes the omission of fire in the Suryakanta stone without itself being affected in any way. So the sustenance of the world does not produce any change in Siva. The Sun causes the drying up and disappearance of water in summer without itself undergoing any change. So the destruction of the world does not produce any change in Siva.

The arguments of 'ekavijnanena sarvavijnanam' and the example cited in the Chandogya of 'knowledge of a lump of clay' leading to 'knowledge of everything made of clay' is misleading. At best it can suggest the intimacy between the one and the other but not identity. 'Ekavijnanena sarvavijnanam' can be taken to mean that knowledge of the one Saccidananda is the end and aim of all learning. This is perhaps what sage Uddalaka wanted to impress on his self-conceited son Aruni. Thiruvalluvar, the great moralist in his famous Thirukkural lays stress on the end and aim of education as service at the feet of God who is Omniscient — *Kaṟṟatanāl āya payan en kol vālaṟivan naṟṟāḷ tozhār enin'*. Bhagavan Sri Krishna also says, '*Yaj jñātvā neha bhūyo nyat jñātavyam avasiṣyate*'[1] -- 'Having known (this knowledge and wisdom) there is nothing more that needs to be known'.

To establish that matter is a product of Brahman, the one being jada and the other cit, the illustration of a live scorpion being produced by inert matter viz., cowdung is cited. The veracity of the statement is questionable from the biological point of view. At bests the body of scorpion, a jadavastu may be the product of cowdung but certainly the life of the scorpion cannot be the product of the cowdung, dead matter.

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1 *Bhagavad Gita - ch. Vii.* v. 2.

So for as vivartavada is concerned, there is no theory of causation at all, because the so called effect is only an appearance. The knowledge of one causes the removal of the knowledge of many.

In order to obviate the shortcomings of the abhinnananimottopadana view of the Vedantins, the Saiva Siddhanta postulates Isvara as nimitta-matram and 'bindu' a Sivatatva that is one, eternal and all pervasive entity as upadana karana. Tattvaprakasika of Bhojaveda says, –

Vyāpakam ekam nityam kāraṇam akhilasya tattvajatasya,
Jnānakriyāsvabhāvam Sivatattvam jagadur ācāryāh.

(v. 25)

This bindu tattva is the material cause of all pure tattvas as distinguished from 'maya' which is the material cause of all asuddha tattvas. It is jada. Yet it is responsible for the flowering of the faculty of jnana and kriya of the denizens of the bhuvana made of suddha tattvas such as Vidyesvaras. The Parakhyagama says, – 'Nimittam Isvaras tesam upadanam sa bindurat'. This sakti called the 'Kundalini' sakti or mahamaya is the 'paramopadana' that figures at the head of the five tattvas in the suddhadhva viz., Nada, Bindu, Sadasiva, Isvara and Vidya.

As distinct from the suddhadhva, there is what is called 'kreehradhva' or the impure path relating to the creation of asuddha maya and its evolutes. As it is impure Siva dces not act upon it but he empowers his lievtenants Ananta, Suksma, Sivottama Ekanetra, Ekarudra, Trimurtika, Srikantha, and Sikhanti. From this asuddha maya arise all the Prakrti tattvas enumerated by the Sankhyas viz., Prakrti, triple gunas, baddhi (mahat), ahankara, manas, five jnanendriyas, five karmentriyas, five tanmatras and five elements (bhutas).

That the soul is an intelligent being different from the psychophysical organism is arrived at by a processes of elimination. The materialist denies the soul. Whenever a thing is denied its counters corrolate comes to the fore and that in the present case is the soul. The materialist identifies the body with the soul. This can be easily disposed of by pointing out that the dead body has no feeling or sensation which are the marks of life. Nor can the soul be identified with the vital air because in a state of deep sleep when the vital air is funtioning there is no awareness of any feeling or sensation. So one has to accept the existence of an intelligent soul apart from the vital air. The Indriyatmavadi seeks to identify the soul with the senses. If he contends that all the indriyas collectively constitute the soul then one must have the experience of sight, hearing, smelling etc., together which is not the case. If all the senses were to function simultaneously the result will be nothing but riotus behaviour. If each sense organ is to be identified with soul than one must accept as many souls as there are indriyas which is contrary to experience. In the light of the experience (anubhavapramana) that I see, I hear, I touch etc. it is evident that the senses are instruments with the aid of which the soul gains knowledge. Moreover, the man who wakes up after a deep sleep when he had no knowledge of anything due to the indriyas not functioning says, I enjoyed a restful night. The experiencer here is the soul distinct from the senses. This soul is not to be identified with brahman beeause man learns not by himself but only when instructed by another, a preraka.

The soul therefore is a 'cit' an intelligent being different from the body, senses, vital air etc. all of which are 'jada' but associated with them.

The third sutra of sivagnanabotham gives the above argument in a nutshell-

> உனது இலது என்றலின், எனது உடல் என்றலின்
> ஐம்புலன் ஒடுக்கம் அறிதலில், கண்படில்
> உண்டி வினை இன்மையின், உணர்த்த உணர்தலின்
> மாயா இயந்திர தனுவினுள் ஆன்மா.

We find an ordinary man in this world is self centred and has the acquisitive instinct deeply embedded in his nature. The thought of 'I' and 'mine' is uppermost in the mind of every one. This leads to all acts of evil consequence to himself and to others. The Siiva Siddhanta tried to account for it and gave us the postulate of anava mala. Anava mala is a cotenant of the soul inseparable and eternal. Man when overwhelmed by anava, a dark evil force, goes to the extent of even denying God.

Sri Madhavacarya, the author of Sarvadarsana Samgraha describes this anava in the course of his exposition of Saiva-darsanam –

> *Prāvṛṇoti, prabarṣeṇa ācchādayati ātmanah*
> *svābhāvibyan dṛkkriye īti prāvṛtih, asucịh, malah*
> *Sa ca iṣṭe svātantryeṇa iti Īsah*

The term Pravrti, a kind of impurity is so called because it exceedingly conceals the soul's power of knowledge and action that are inherent in the soul. It is powerful because of its independent influence.

The maya to a certain extent dispels the darkness of ignorance caused by anava by providing the body, mind etc. to a soul. It works slowly but surely. The anava, like the darkness in the night, disables the soul from perceiving the Lord. A lamp dispels the nocturnal darkness to a certain extent until day break when one is able to perceive things

clearly with the help of Sunlight. In the same manner the nescience of anava is pierced by the lamp of maya by providing body, mind etc. until the dawn of Siva's anugrahasakti. Then in the presence of Siva, the jnanabhanu, the anavamala is practically extinct with its powers rendered ineffective.

This contrary function of anava and maya is well brought out by Umapati Siva in his, Thiruvarutpayan' –

'விடிவாமளவும் விளக்கனைய மாயை, விடிவாதி கன்மத்து வந்து...' (v. 30)

Saiva Siddhanta prescribes certain codes of conduct to suit the spiritual maturity or the lack of it so that every one by stages may get over the anava, the sahaja mala of the soul. They are known as the paths of carya, kriya, yoga and jnana.

'Carya' stands for external acts of worship like wreathing garlands for the idol, keeping the temple precincts clean etc. This promotes faith and humility in a person. Its goal is 'saloka', residence in the realm of God. 'Kriya' is a more intimate form of worship with mantras such as pancaksara which requires a better understanding of the tattvas and the soul's relation to God. This leads to 'samipya' or being near God. The third is 'yoga' which is worship of a formless God in the inner core of oneself by dhyana which inculcates self discipline and sublimation of sensory activities and changes the pasukaranas into Sivakaranas. This leads to 'sarupya' or obtaining the forms of God which is the penultimate stage. 'Jnanamarga' is the final and more advanced mode in which the soul gets into communion with God and obtains all its inherent characteristics with the destruction of the power of anava. This is the finale in the spiritual ascent of an aspirant leading to 'Sivasayujya' or communion with Siva.

Bhakti occupies a very important place in Saiva Siddhantha. Svetasvatara declares how the Supreme God who is beyond the reach of words and even mind (*yato vāco nivartante aprāpya manasā saha*) is still capable of being perceived by one who makes persistent efforts to meditate on him in one's mind. Just as oil can be obtained by pressing sesamum seeds, butter by churning milk, water by digging deep and fire by friction of sticks so the Supreme God can be perceived by meditation.

Tileṣu tailam dadhinīva sarpih
Āpah stotassvaraṇīṣu cāgnih
Evam ātma ātmani gṛhyate sau
Satyena enam tapasā yo nupasyati (I 15)

Thirunavukkarasar expresses almost an identical terms how Siva can be perceived.

விறகில் தீயினன் பாலிற்படு நெய்போல்
மறைய நின்றுளன் மாமணிச் சோதியான்
உறவுகோல் நட்டு உணர்வு கயிற்றினல்
முறுக வாங்கிக் கடைய முன் நிற்குமே.

One must churn his mind with the churning stick of close relationship with God, the stick that is entwined with the string of devotion. If so done, Lord Siva, the great gem of immense luminosity who remains concealed in the heart of every one will present himself in the same way as fire in the fuel or ghee in the milk which appears when churned.

True knowledge by a man makes him realise his dependence on God and his duty to fellow human beings. This idea is brought out in a verse by Tirumular

தாமறிவார் அண்ணல் தான் பணிவாரவர்
தாமறிவார் அறந்தாங்கி நின்ருரவர்
தாமறிவார் சில தத்துவராவர்கள்
தாமறிவார்க்குத் தமர் பரனுமே.

திருமந்திரம். 251.

'Those who have correct knowledge about the relation among God, soul and matter are those who worship the feet of the Lord. They are the people who tread the path of right conduct (dharma). They are the people from among whom some are philosophers. God is their kinsman'.

'Sambhūh suhrd ekah sarvapuruṣāṇām'

– "'Sambhu is the one friend of all souls," says Sadyojyoti. (Tattvarangraha. v. 49)

If one becomes aware of his dependence on God for everything that he does or possesses he will seek God to attain perfection which is the goal of life. It is only God that is 'purana' that can grant to the soul that seeks him that perfection. By enabling the soul to become perfect God reveals his immense grace. His purnatva is not a whit the less when the souls get that 'purnatva' on their attainment of Sivasayujya

It may be worth recalling the Upanishadic mantra,

'Pūrṇamadah pūrnamidam pūrṇāt pūrṇam udacyate
Pūrṇasya Pūrṇam ādāya pūrṇameva avasiṣyate

— *Īsāvāsyam.*

If one develops love and devotion to God his egoism yields place to unselfih devotion to the welfare of others who are as much the creation of God. He practises dharma. Love of God and love of his creation go hand in hand.

Some among them who are intellectuals like Tirumular and Meikandar turn philosophers and they guide mankind by their exposition of true knowledge. Just as a 'bandhu' who on account of his bond of affection to his kinsman shares the joys and sorrows of the latter and guides him on the right path, so God is a true bandhu of all those who seek him and love him.

True to help the creatures of God is an act of dharma. But it is possible for everyone, even if he has the will, to help another. if he has not got the means to do it ?

Tirumular says that if only a man is imbued with a spirit of service and has the will to help others, it is possible for everyone, according to his means, to render some help to the creature of God and thereby prove himself to be a true devotee of God.

'It is possible for any one to offer a (patra) fresh leaf to God ; it is possible for any one to offer a handful of fodder to a cow ; it is possible for any one to part with a handful of food to another before taking food ; it is possible for any one to speak kind words to others'.

யாவர்க்குமாம் இறைவற்கு ஒரு பச்சிலை
யாவர்க்குமாம் பசுவிற்கு ஒரு வாயுறை
யாவர்க்குமாம் உண்ணும்போது ஒரு கைப்பிடி
யாவர்க்குமாம் பிறற்கு இன்னுரை தானே.

-திருமந்திரம், 252

This is a simple percept for practising religion.

Real knowledge is reflected in the love of God and proof thereof is the concern for his creatures expressed in the form of acts of dharma.

Owing to intense devotion to God one may even be prone to do something which may on the face of it look unethical and crude. But it is really an act of piety. If on the other hand a person performs sacrifices and other rituals as ordained by sastras but pays scant respect to God all those performances become vain. We have the illustration of a brahmacari by name Candesvara one of the sixtythree Saiva Saints who huried his axe at his father who spoilt the milk that he kept in a vessel for performing abhiseka to

Siva. Though the act of Candesvara against his father may appear to be a sinful one still we find that this episode is canonised in the Tirumurai as a holy act that stemmed from intense devotion to Lord Siva. The other example of a person doing something which is apparently sanctioned by sastras, is the performance of sacrificial rituals by Daksa. The proud and haughty Daksa insulted the Trilokanatha Siva while he performed yajna and that brought retribution and ruin for him. Candesvara attained mukti whereas Daksa was damned. This is given by Arulnandisivacarya in the verse.

அரனடிக்கு அன்பர் செய்யும் பாவமும் அறமதாகும்
பரனடிக்கு அன்பிலாதார் புண்ணியம் பாவமாகும்
வரமுடைத் தக்கன் செய்த மாவேள்வி தீமையாகி
நரரினிற் பாலன் செய்த பாதகம் நன்மையாய்த்தே

— சிவஞான சித்தியார், 2, 119.

God out of his great concern and compassion is ever ready to reciprocate the true devotion of a bhakta. St. Manikkavacakar says in the famous hymn 'Sivapurana' O ye men, see the God Siva who allows himself to be ensnared in the net of devotion'. Srimad Bhagavata echoes a similar idea.

'I give myself up to my devotee. I am as though dependent on him. Fond of devotees as I am, my heart is captivated by the virtuous devotees. As a chaste wife holds in her sway a virtuous husband, the noble devotees marked by equanimity, who love me with all their heart, hold me under their control by their devotion'.

Aham bhaktaparādhīno hyasvatantra iva dvija
Sādhubhir grastahṛdayo bhak air bhaktajanaprivah,
Mayi nirbaddhahṛdayah sādhavah samakarsinah,
Vase kvrvanti mām bhaktyā satstriyah satpatim yathā.

Bhagavan is not carried away by ostentatious display of devotion. He is not so much in the idol made of rock or clay. Wherever sincere devotion is found there one can find God. It is truly said ' Truth is grasped by faith' - ' Sraddaya satyam apyate ' Sukla Yajus. It is said elsewhere -

Bhāve hi bhagavān āste na pāsāṇe na mrṇmaye.
Na phalam bhāvahīnānām tasmād khāvo hi kāraṇam.

The truth reveals itself to one who strives to perceive its faith, ' Astityeva upalabdhasya tattvabhavah prasidati ' - Katha Up.

The dectrine of 'Grace is an essential features' of the Siddhanta School. Siva, the embodiment of Love, acting over in the interest of his creatures. Every one of his Cosmic activity is marked by this concern for the weal of the souls. He helps the soul both in its endeavours in the direction of 'bhoga' and'mukti'. This anugraha sakti activates the tattvas like 'kala' in furthering the soul's activity in the sphere of bhoga. The same 'sakti' brings into play 'diksa' through a guru in respect of souls whose endeavours are directed to mukti. This 'sakti' which is inseparable from Siva as light from Sun is all embracing, serene, pure consciousness every acting in the interest of every one. As Kalottaragama puts it.

' *Visvasyānekarūpasya jñānam ekam Sivatmakam*
Vyāpakam vimalam sāntam bhuktimuktīti yena tat.

This sakti acts without likes or dislikes dispensing even justice to each according to his desert.

It is this one Sivasakti that is inherent in Siva that acts in different capacity ; at the time of creation it activates the 'bindu' tattva, in sustaining the creation the sakti is engaged in providing 'bhoga' to the souls at the time of dissolution

(laya) again the same sakti is acting in a benevolent manner in conferring mukti or rest as the case may be.

Srikanthasuri refers to this aspect of Sakti of a threefold kind in 'Ratnatrayam' 'Ekaiva khalu citsaktih Sivasya samavayini, Trividhopadhi sambhedat layabhogadhikarini.

— vol. 180.

The theories of mukti of the other schools are examined and declared unsatisfactory by Umapatisivam in his Sivaprakasa.

The Advaitin considers the apparent plurality of souls is attributable to the upadhis in the form of bodies just as the ether delimited by a pot is called 'ghathakasa' and when the pot is broken that delimited other has no separate existence but becomes one with the vast other. This would mean that Brahman subjects itself to this variety and these apparent souls by Sravana, manana and nididhyasana gain tattvajnana which removes the avidya and these apparent souls merge in the supreme soul....

No purpose is indicated for the Brahman to subject itself to the ordeal of affliction in the samsara.

The Sivadvaitins speak about the origination of souls and the mayasakti of lust as sparks and smoke that emanate from fire. From out of maya the prapanca is created consisting of cit and acit, when the karma is spent out and grace of God extended the soul duly initiated by a Guru looks upon the cit-acit prapanca as Siva there being no giver or taker of the bliss of realease. Their concept of moksa is one of bhedabheda where the jiva is Siva and Siva is jiva. Their contention that maya, a jada orginates from Siva the supreme consciousness is contradictory. If the souls are

orignated as they contend they must perish as everything that is created must perish but soul is proclaimed to be eternal by srutis.

The Aikyavadi says that Siva and jiva were originally different but on the attainment of mukti they become one just like water mixing with water or milk mixing with milk. This implies that one of the two is lost in the process of mingling and we have no authority to speak about the destruction of either.

The dvaitins contend that even in mukti the individuality and personality of the souls remain in tact. This is not an enviable position as there is no enjoyment of the bliss of the Supreme spirit.

The Sankrantivadi speaks about the transference of the attributes of God to the soul in mukti in the same way as the iron in the furnace takes the character of fire. If the analogy were to be accepted the soul must be able to do the 'pancakrtya' creation of the world etc. in which case the God is deprived of his privilege of creation etc. In fact the iron that is heated does not perform the function of fire but it is only the fire element in the red hot iron that has the capacity to burn things.

According to Saiva siddhantin the soul in the state of mukti as 'amala' identifies itself with Siva as it had identified itself with anava at the earlier stage as 'sakala'. In this state the soul merges with Siva but without losing its individuality. It is neither a state of becoming one nor a state of remaining as two but a state of not being two in view of the close communion with Siva (advaita) partaking the bliss of him.

This is expressed in a nutshell in Sivaprakasa in sutra 10 verse 8.

ஒன்றிரண்டாகி ஒன்றின் ஒருமையாம் இருமையாகி
ஒன்றி லொன்றழியும் ஒன்ருதென்னின் ஒன்ருகா, தீயின்
ஒன்றிநம் புறழின் இன்ரும், உயிரின் ஐந்தொழிலும்
வேண்டும்
ஒன்றி நின்றுணரும் உண்மைக்குவமை
ஆணவத்தொடொன்றே

The experience of jivanmukta, St. Sundarar is graphically described by the saint Sekkizhar. Sundarar worshipped Lord Nataraja in thc Citsabha. He had no other sensory experience at the time except the visual; all the four phases of the antahkarana like Citta, buddhi and ahankara unified and all his thoughts were concentrated on the Lord. All the three gunas were sublimated into the one sattvaguna. In short all the pasukaranas were transformed so to say into Sivakaranas. In that state of intense absorption and pointed meditation on the Divine dancer St. Sundarar was immersed in that vast flood of bliss and experienced that immeasurable bliss.

ஐந்துபேரறிவும் கண்களே கொள்ள அளப்பரும் கரணங்கள்
நான்கும்
சிந்தையே ஆகக் குணம் ஒரு மூன்றும் திறந்து சாத்துவிகமே
ஆக,
இந்துவாழ் சடையான் ஆடும் ஆனந்த எல்லையில்
தனிப்பெரும் கூத்தின்
வந்தபேர் இன்பவெள்ளத்துள் திளைத்து மாறிலா மகிழ்ச்சியின்
மலர்ந்தார்.

— திருத்தொண்டர் புராணம், தடுத்தாட்கொண்ட
புராணம், பா. 106.

So long as a jivanmukta continues to be in his physical vesture he continues to perform the acts ordained including

worship of God and ministering to the needs of his creatures in every one of which he sees God. Siva through a jnana-carya bestows his grace on the jivanmukta and grants him eternal bliss at his feet. God and soul in that amala or pure state are in advaita relation. The soul is 'ananya from God' while retaining its individuality. God is one with, the soul by close association since the soul shares the bliss of Siva and is characterised by Sivatvam. The soul yet remains distinct as recipient and enjoyer of Siva's bliss, Siva being the donor. In Advaita the ultimate end is one of realisation of the self. In Siddhanta it is experience of ananda. As the Upanisad says *'Rasam labdhvā ānamdi bhavati'*.

As Unmai Vllakkam puts it, 'O my son, hear how the three eternal entities are in the state of 'mukti'. The individual soul enjoys the unalloyed supreme bliss. The Supreme God bestows the bliss (to the soul) and the primordial anava mala brings about this happy communion.

முத்திதனில் மூன்று முதலும் மொழியக்கேள்
சுத்த அனுபோகத்தைத் துய்த்தல் அணு — மெத்தவே
இன்பங் கொடுத்தல் இறை இத்தை விளைவித்தல் மலம்
அன்புடனே கண்டு கொளப்பா. (செ. 50.)

LECTURE I

Delivered on 26, 27-9-73

The followers of Saiva Siddhanta School accept the Vedas and Saiva Agmas as authoritative texts besides the fourteen texts in Tamil viz. Sivajnanabodha of Meikandar, Sivajnanasiddhiyar of Arulnandideva, Sivaprakasa of Umapati Sivacarya etc. Vedasivagamayoh Paramaptasadasiva-pranitatvat taveva yatharthavabodhakan, tajjanyam eva :pramanam. Though Vedas and Saiva Agamas are accepted authoritative, still greater emphasis is laid on the latter as being more relevant to the system.

The authorititativeness of a work is dependent on the author. The author of Vedas and Agamas being Siva who is eternal, pure, omnisceient, nonpartisan, knower of eternal truth, immutable, full, independent, destroyer of the bonds of souls, authentic supreme Lord the authoritativeness of the Vedas and Agamas is established.

The texts "Isanah sarvavidyanam, Adikarta Kavih saksat Sulapanir iti srutih. etc. establish the authorship of Siva, Tirumular, the Tamil mystic says 'வேதமோடாகமம் மெய்யாம் இறைவன் நூல்' The Vedas and Agamas are the works of God expounding the eternal truth''. Tirumular who seeks to establish the authenticity of Vedas and Agamas similarly gives equal importance to the works in the twin ancient languages Sanskrit and Tamil.

ஆரியமும் தமிழும் உடனே சொல்லிக் காரிகையார்க்குக்
கருணை செய்தானே? V. 65

'The lord graciously revealed the Aryan and Dravidian works (languages) together to his consort Uma.

The agamas contitute the true exegesis of the Vedas and their origins are as early as some of the classical Upanisads. In fact they are considered to have branched out from the stem of the Vedic tree that produced the earlier Upanisads and were perhaps at one time as widespread in India as the Upanisads themselves.

The Vedic rituals are propitiatory and sacrificial whereas Aagmic rituals consist in devout worship of and personal communion with God. If fire worship is the ritual of the Vedas, temple worship is the Agamas. The displacement of sacrifice and the substitution of worship by meditation, symbols and idols were probably due to non-Vedic influences.

That in the initial phase of the rise of Agamas there was resistance to it from Vedic circles is evident from certain references. The fact that the later philosophers like Tirumular, Srikantha and Ramanuja besides some Agamas themselves labour to reconcile the Vedas and Agamas as equally authoritative point to this fact. Srikantha the exponent of Sivadvaita and a commentator on the Brahma-sutras says, 'We do not perceive any difference between the Vedas and the Agamas. The Saiva does not see any conflict between them. He however contends that the Vedas are for the brahmins, ksatriyas and Vaisyas and the Agamas are for all the four divisions.

Vayam the Veda-Sivagamayor bhedam na pasyamah. Vede'pi Sivagama iti Vyavaharo yuktah. Tasya tatkartrtvat. Atah Sivagamo dvividhah, traivarnikavisayah sarvavarna-

visayas ca iti. Vedas traivarnikavisayah, sarvavarnavisaya's ca anyah. Ubhayor eka eva Sivah karta.

Tirumular says 'The Vedas' and Agamas are revelations of truth by God. The former is of general nature and the latter special. Some says that there is difference between the two, the Vedanta and Agamanta. But to the great there is no difference'. (2397)

Arulnandideva, the second among the four santanacaryas classifies the scriptures under two heads viz. Vedas and Sivagamas, the former applicable to the generality of mankind, whereas the latter is of special significance to those who are ripe to receive the divine grace.

> 'வேதமோடாகமம் மெய்யாம் இறைவன் நூல்
> ஓது பொதுவுஞ் சிறப்பு மென்றுள்ளன
> நாதனுரை யவை நாடில் இரண்டந்தம்
> பேதமதென்பர் பெரியோர்க்கபேதமே.'

The Vedas so to say set forth the prima facie facts while the Sivagamas expound the conclusion established by reason and experience. (8.2.15).

Sri Umapati Sivacarya appears to be not satisfied with this view based on the distinction of varna which divides society on the accident of birth but attributes the distinction on the basis of spiritual difference. The Vedas, he opines, are followed by Atmakaivalyavadins who are on that account not spiritually ripe (apakvadhikari) whereas the Agamas are followed by 'Sivasayujyavadins' who are spiritually ripe (pakvadhikarins)

'Vedas tu apakvadhikarivisayah, Saivagamas tu pakvadhikarivisayah' — Pauskarabharya, Patipatala.

He considers Saiva Siddhanta as the essence of Vedanta-

'வேதாந்தத் தெளிவாம் சைவசித்தாந்தம்.'

'Vedasaram idam tantram' says Nakutagama.

The Agamas can be taken to be mahopabrhmana of the Vedas in the sense they seek to explain certain conflicting texts of Upanisads, if itihasapuranas are considered to be Upabrhmana of the Vedas, It is said in

"The Veda is the cow; the Sivagama
is its milk, the hymns of the four
Samayacaryas its essence, butter;
The excellence of the work in Tamil
(Sivagnanabodham) of Meikandar
of Tiruvennainallur is the sweet relish of that ghee"

வேதம் பசு; அதன் பால் மெய்யாகமம், நால்வர்
ஓதும் தமிழ் அதனின் உள்ளுறுநெய் — போதமிகு
நெய்யின் உறுசுவையாம் நீள்வெண்ணெய் மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.

The term 'Agama' may be taken to mean that which came from God or from tradition. It may also be taken to mean the one from which complete knowledge of padarthas is obtained.[1]

The twentyeight Saivagmas are said to have been revealed by the five faces of Siva viz., Sadyojata Vamadeva, Aghora, Tatpurusa and Isana. The Sadyojata revealed the Kamika, Yogaja, Cintya, Karana and Ajita. The Vamadeva gave rise to Dipta, Suksma, Sahasra, Amsumat and Suprabheda. The Aghora revealed Vijaya, Nisvasa, Svayambhuva, Agneya and Vira. The Tatpurusa is the source of Raurava, Makuta, Vimala, Candrajnana and Mukhabimba. From Isana arose Prokta, Lalita, Siddha, Santana, Sarvokta, Paramesvara, Kirina and Vatula.

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1 *Ā samantad gamyante padārthā anena iti āgamah.*

The Agamas deal with not only the doctrines which are to be learnt for a proper understanding of the system with a view to gain jnana, true knowledge that leads to the paramapurusartha viz., moksa but also with rituals and practices which gradually spiritualise a person who is wallowing in the samsara. The Agamas contain four padas or quarters viz., Carya, kriya, yoga and jnana. The first three may vary in their treatment in Agamas as they are framed to suit men at different spiritual levels but the last viz. Jnana dealing as it does with tattvas and padarthas is almost idential in treatment in the Agamas.

Tirumular refers to the existence of twentyeight Agamas which were revealed to the Gods and sages. They were handed down from Siva to Sakti and then to Sadasiva, Mahesa, Rudra etc. Nine of them are stated to have been handed over to Nandi and they are Karana, Kamika, Vira. Cintya, Vatula, Yamala, Kalothara, Suprabheda and makuta.

Reference is also made in the devotional hymns of Tirujnanasambandha (7 C. A. D.), Tirunavukkarasar (7 C.A.D) Sundarar (8 C. A. D.) and Manikkavacakar (9 C. A. D.) to the Agamas.

Sekkizhar the biographer of the Saiva saints attributes the Agamas to God Siva in his account of Tirukkurripputthonda Nayanar in verses 51 and 52.

'God who gave countless Agamas [1]'

The Goddess of Kanchi expresses her keen desire to worship God Siva in the manner prescribed in the Agamas.

'My Lord, I am anxious to worship you in the manner prescribed in the Agamas which you gave [2]'.

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1. 'எண்ணில் ஆகமம் இயம்பிய இறைவர்....'
2. 'நாத ! நீ மொழிந்த ஆகமத்தின் இயல்பினுல் உனை அர்ச்சனை புரிய...'

Appayya diksita commenting on the expression 'Nanagama-vidhayine Svete' used by Srikantha in his Brahmasutrabhasya gives two alternative interpretations (i) the early teacher Sveta had resolved the various contradictions of the Upanisadic texts and had originated a system of Saiva thoughts based on Upanisadic texts. (ii) the system of Sveta was based on the various Saivagamas. The latter interpretation may be taken to mean that these Agamas were based on earlier texts like the Upanisads in Sanskrit and Tamil texts.

Though Veda is accepted as pramana, the extent to which it is acceptable is indicated by Surya Sivacarya in his Saiva Paribhasa - "The Saiva Siddhantin has to ignore the rituals laid down in the Karma kanda of the Vedas, performed for a definite purpose i.e. kamyakarma, the several vidyas mentioned in the Upasanakanda thereof which are in conflict with the supremacy of the Pancaksara mantra and the part in the jnanakanda dealing with the absolute identification of the jivatma and the Paramatma. The other parts of the Vedas are to be fully adopted by the Saiva Siddhanta just like the Agamas[1]".

Vayusamhita classifies Sivagamas under two heads 'Srauta and Asrauta. ' That part of the Sivagama which is based on Sruti is Sruta and that which is independent of Sruti (svatantra) is asrauta.

The Vedas and Agamas are the utterances of Siva and therefore self supporting. The latter consists of twentyeight Sivagamas divided into two groups of ten and eighteen. The former are said to have been taught by Sadasiva to the Vidyesvaras and are called Sivaphedagamas and the latter to

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1 '*Śaiva Āgamas*' in *Śatva Siddhanta* Vol. 3p No. 2, p. 93. by *M. Aruṇācalam.*

thirtysix Rudras and are called Rudrabhedagamas. These Sivagamas are otherwise called Siddhanta, says Vayusamhita. The authority of the Sivagamas whether Srauta or asrauta, being pronouncements of Siva, is self supporting and not derived.

Srikantha in his Brahma-sutrabhasya states the reason for the utterances of Siva being authoritative and self evident. Siva is free from likes or dislikes and free from any taint whatsover. His knowledge comprehends everything without any limitation of time and it is perception of an extraordinary and immediate kind free from doubt or delusion.

'Yesam ragadvesadayah tesam vacanam apramanam api bhavati. Nirastasamastadosa kalankasya, nirupaplava-niratisaya-jnana pratyaksanubhuyamana-traikalikavastu-vilasasya, svatah pramanasya, Paramesvarasay Paramaptasya, avaptasamasta komasya, 'Sivasya Brahmano vacanam tu pramanam eva bhavati.

Sri Haradatta Sivacarya in his Srutisukti mala establishes the supremacy of Siva. He refers to the pramanya of the Agamas being on a par with that of the Vedas,

Vedaḥ pramaṇam iti saṅgiramāṇa eva
Divyain tavāgamam avaiti janaḥ pramāṇam.

v. 109.

Saiva Siddhanta has for its authority not only the Vedas and Agamas and a few other works in the form of sastras and stotras and also the Thevaram hymns, Tirumantiram of Tirumular and the fourteen Siddhanta sastras in Tamil formulated by Meikantadeva (13th c. A. D.), Arulnandi Sivacarya, Umapati Sivacarya and others. The special feature of Meikantadeva is to present the doctrines and practices of Saivism that was in vogue in Tamil Nad for centuries in a systematised manner supported by reason

without getting involved in dry logical squables and hair-splitting arguments. He is described as 'பொய் கண்டகன்ற மெய்கண்ட தேவன்' 'Poykandu akanra meikanda devan', one who has discovered the truth after drawing himself away from the unreality of the world. The system is based on sruti-a term which is here used in a wider sense to mean authentic texts–Yukti or reason and anubhava or experience. His work Sivajnanabodham consists of twelve sutras divided into four parts. Broadly speaking the first three aphorisms deal with the pramana relating to the three verities of God, soul and matter; the next three which constitutes the laksana define their characteristics and explain their mutual relation the succeeding three deal with the sadhana or means of mukti and the last sutra deals with the nature of mukti the phala. Arulnandi Sivacarya, disciple of Meikandadeva with his profound knowledge of Vedas and Agamas and of the Saiva hymns of Nayanmars wrote an eleborate work by way of explaining the cryptic sutras of Sivajnanabodham. It is divided into two parts parapakasa and Svapaksa. The former deals with other systems viz., Lokayata, Sautrantika, Yogacarya, Madhyamika, Vaibhasika, Nikhandavada, Ajivaka, Bhatta, Prabhakara, Sabdabrahmavada, Mayavada, Bhaskara, Nirisvarasankhya and Pancaratra. The Svapaksa introduces the salient principles of every one of these sects and discounts them with plausible arguments. Svapaksa part deals with the cardinal doctrines of Saiva siddhanta in a convincing manner.

Arulnandideva taught his disciple Maraijnana sambandha the Saiva siddhanta who in turn taught the same to Umapathisiva who wrote eight works in Tamil explaining the various facets of the syestem of Saivism, chief among which is Sivaprakasa which explains in one hundred verses the salient features of the trio Pati, Pasu and Pasa, their inter-relationship and the path and goal of human existence.

He claims justifiably that the system he proposes to expouud is the quintessence of Vedanta. He makes this clear at the beginning and end of his work (upakrama and upasamhara) in the following words,-

'வேதாந்தத் தெளிவாம் சைவ சித்தாந்தம்' and
'வேதத்தலை தரு பொருள்'.

That Umapati Sivacarya is well versed in Vedas and Agamas is brone out by his several works in Sanskrit, two of the most important among them being his vrtti on Pauskaragama and 'Sataratnasangraha', an agamic compilation of about a hundred gems of agamavakyas as the title itself would indicate. This latter work already printed under Arther Avalon Tantrik Text Series has been translated by me into English with explanation. It is an admirable collection dealing with the salient aspects of Saiva Siddhanta dealing with the three varieties, the nature and form of Siva, His Cosmic acts, classification souls, types of bonds, jnana and diksa, grace and salvation. The Agama sutras in this text collected from eleven Sivagamas viz., Devikalottara, Devyamata, Kalottara, Kirana, Matanga, Mrgendra, Nisvasa, Parakhya, Sarvajnanottara, Svaymbhuva and Visvasarottara.

The author's approach to the system in all his works is truly large hearted, scientific and free from any bias is evident from his prefatory remark in the verse ;

தொன்மையவாம் எனும் எவையும் நன்றாகா, இன்று
தோன்றிய நூல் எனும் எவையும் தீதாகா, துணிந்த
நன்மையினோர் நலங்கொள்மணி பொதியும் தன் களங்கம்
நவையாகா தென உண்மை நயந்திடுவர், நடுவாம்
தன்மையினோர் பழமையழகு ஆராய்ந்து தரிப்பர்.
தவறுநலம் பொருளின்கட் சார்வாராய்ந்து அறிதல்
இன்மையினோர் மலர் புகழில் ஏத்துவர், ஏதிலர் உற்று
இகழ்ந்தனரேல் இகழ்ந்திடுவர், தமக்கென ஒன்றிலரே.

—Sivaprakasam

Merely because a work is ancient, it cannot be claimed that it must be good, nor can a work that has recently come into being be decried as worthless. A man with discerning perception can examine a gem and declare at once whether it is flawless or not. He is the uttamadhikari. A man of average intelligence will compare one with the other and accept the better one. He is madhyamadhikari. A dullard is always carried away by mob reaction. If a large number of people praise one they will also praise it and if they decry they will also do the same. They are the adhamadhikarins.

A student of Kalidasa may find here an echo of the famous verse in Malavikagnimitra

'Purāṇamityeva na sādhu sarvam
No cāpi kāvyam navam ityavadyam
Santah parikṣya anyatarad bhajante
Muḍhah parapratyayaneyabuddhih'

(*Mālav.* 1.2.)

The role of God in relation to the world in which we (God in Saiva Siddhanta, as in Sivadvaita, is equivalent to Siva) live is a matter of intimate concern to every one of us. The expression 'Pasunam Patih', 'the protector of souls' as epithet of God Siva defines his role succinctly. He is deeply concerned with the destiny of man. His creations of the world is motivated with the sole desire of leading the soul to the ultimate purusartha or moksa which is a positive state of blissful union of God and soul. The wealth and variety of creation in this vast planet is provided for the benefit of man who alone among the variety of creatures of God is credited with the power of discrimination. He is given the freedom and intelligence to choose between the good and evil, dharma and adharma. 'Sreyas ca preyas ca dve samparitya vivinakti dhirah' says Kathopanisad. He is to educate himself in the

school of experience. He is provided with instruments of knowledge and a body and environment to acquire the right type of experience. In all his actions he is guided by Isvara who is in the inner core of man the hrt--pundarika as well as out in the pancabhutas. He is always by his side giving his helping hand. His act of grace extends to everything and it knows no barrier. He is the very embodiment of love.

Saint Tirumular says 'Anbe Sivam'. Siva is verily the love. St. Manikkavacakar, the god-intoxicated soul gives expression to his experience of Siva's love in the following words.

அன்பிஞல் அடியேன் ஆவியோடாக்கை
ஆனந்தமாய்க் கசிந்துருக
என்பரம் அல்லா இன்னருள் தந்தாய் –
கோயிற்றருப்பதிகம், 2.

'O Lord Siva, out of great love towards me you have extended your benign grace to this humble soul and filled my body and soul with bliss,

The relation between God, soul and matter is succinctly explained in verse 1, sutra 2 of Sivajnanasiddhiyar Supakkam.

உலகெலாம் ஆகி வேருய் உடனுமாய் ஒளியாய் ஓங்கி
அலகிலா உயிர்கள் கன்மத்தாணையின் அமர்ந்து செல்லத்
தலைவனுய் இவற்றின் தன்மை தனக்கெய்தல் இன்றித்தானே
நிலவுசீர் அமலன் ஆகி நின்றனன் நீங்காதெங்கும்

Siva is nirmala, pure and uncontaminated. He pervades every atom of this world of life and matter. He is different from life and matter by virtue of their inherent nature and non different on account of his vyapti or pervasiveness. Thirunavukkarasar says, 'எல்லா உலகமும் ஆனுய் நீயே' – 'you are in the form of all the worlds'. Saint Manikkavacaka says in Tiruccatakam,

வானாகி மண்ணாகி வளியாகி ஒளியாகி
ஊனாகி உயிராகி உண்மையுமாய் இன்மையுமாய்
கோனாகி யான் எனது என்று அவரவரைக் கூத்தாட்டு
வானாகி நின்றாயை என் சொல்லி வாழ்த்துவனே

— திருச்சதகம், 15.

Lord Siva is in the form of the five elements, the Sun and moon, body and soul; He is perceptible to the theist and imperceptible, to the athiest cf. 'Astiti bruvato' nyatra katham tad upalabhyate' kath up (2.3.12) – 'How is that Brahman to be perceived except by one who has faith ?'

When it is said that God is in the form of world and in the world that is created by him, the reality of the world is affirmed. Here the vivartavada of the Advaitin who holds that the world is a mere appearance and not a reality is negated. That God is different from soul and matter by their inherent characteristics is indicated by the word 'வேறாய்' (different). Sivadvaita of Srikantha accepts Sarirasariri-bhava between God and the prapanca and hence does not accept the 'bheda' between the two. This is negated here. The words 'ஒளியாய் ஓங்கி' (great light) refers to the essentially self luminous character of Siva. This counters the view of the Pancaratrins who speak about their God taking forms endowed with limbs. The term 'அலகிலா உயிர்கள்' (innumerable souls) refers to the plurality of souls. This is directed against the ekatmavada of the Advaitin. The reference to 'karma' is to answer the materialist who does not accept it and others who attribute partiality and mercilessness to God. Reference is made to His ajnasakti which is inherent in him and with which he performs his cosmic activities. This samavaya sakti is denied by Bhaskara. The word 'amarndu' (staying) is indicative of sustenance of the objects created. This is a denial of the ksanikavada of Buddhists. The word 'talaivan' or 'Lord' posits the existence of the Lord of the

Universe who is denied by the Mimamsakas on the ground that 'karma' alone would suffice to account for the body and senses of the various souls. This would suffice to indicate how succinctly and precisely Arulnandideva is able to present in a single verse the Siddhanta point of view as distinct from the views of other schools of thoughts.

The nature of Paramasiva is given in Sivaprakasa of Umapati Siva in verse 3 as follows:-

'He is not to be identified with any form with reference to any place because he is beyond any of our means of knowledge like perception; He has no beginning or end because he is all pervasive; He is the supreme consciousness beyond the reach of anyone except one possessed of parajnana. He is the matchless and omnipotent master of the Universe free from likes and dislikes. As the life of all selves he is immanent capable of taking any form as and when he wills'.

Svetasvatara refers to the nature of the Supreme Being which is to be realised as present in one's own soul and encompassing the trinity of enjoyer (the soul), object of enjoyment (matter) and the conductor of the soul viz., Brahman.

Etad jñeyam nityam eva ātmasamstham
nātaḥ param veditavyam hi kincit
Bhoktā bhogyam preritāram ca matvā
Sarvam proktam trividham Brahmam etat (I. 12)

The relation beiween God and soul is aptly described in mantra 1. 9. in the same Upanisad.

Jñājñān dvāvajāvīsan ajā hyekā bhoktṛbhogārthayuktā
Anantascātmā visvarūpo hyakartā, trayam yadā vindate
Brahmam etat.

'There are two beings, one the omniscient and the other not; the other maya also an eternal entity is associated to provide the experience for the soul. The Supreme Spirit is eternal, all pervasive and not a doer itself. When a man understands truely the nature of these three he has realised the truth'.

God and soul have conciousness in common but God is omniscient whereas soul is not, Man's knowledge of things, conditioned by the instruments of knowledge and body, is of a very limited nature. Both are eternal and yet the former is 'nirmala' and 'nirvikara' where as the latter is 'samala', bound by the shackles of samsara.

The relation between God and soul is expressed in scriptures in terms of 'bimba' and 'pratibimba', 'purusa and Chaya', 'Amsi and amsa', 'Sariri' and 'Sarira', 'Agni' and 'Sphulinga' etc. These imageries are interpreted by different schools of Vedanta in their own way according to their basic creed. The Advaitin who accepts Brahman as the soul Reality would explain the Brahman and the jiva as the substratum and the superimposed appearence. Ramanuja would explain them in terms of the soul and body. The Rg Veda reads - *Rūpam rūpam pratirūpa babhūva, tadasya rūpām praticakṣañaya.*

This passage suggests the 'bimba-pratibimbabhava'. We are aware of the distinction between the object and its reflections in that the former is intrinsically far greater than the reflection which has semblance with the object. When Sankara says that the soul is a 'pratibimba' of Brahman, he means that the soul is a false appearance or projection of the Brahman on the screen of 'avidya'. This is not acceptable to the Siddhantin who holds that the soul is as real as God and as eternal as God. All that the texts that

speak about the 'bimba-pratibimbabhava' would suggest is that God is the One source of all reality, conciousness and activity found in the individual souls and that the latter cannot function or progress without the grace of that Sacchidananda. 'அவனன்றி ஓரணுவும் அசையாது', 'Not an atom will move without his direction' is a well known saying.

Similarly the statement in the Prasnopanisad 'Yathaisa puruse chaya etasmin etad atatam' can very well be taken to convey the idea that God is immensely superior to the souls by virtue of his 'sarvajnatvam and sarvakarititvam' on the analogy of the substance being immensely superior to the shadow. Commenting on the Brahma sutra 'Abhasa eva ca' (II, 3, 50) Madhvacarya observes, controversing Sankara's interpretation, 'Brahmabhasatvat iti hetoh, Brahma dhinatvat tatsadrsatvacca ityarthah na tu suryakadivat pratibimbatvat'. It may be noted that Siddhantin agrees with Madhva in regard to the plurality and absolute reality of the souls that depend on the Supreme God for what they are and what they do.

God and soul are cit (intelligent beings) and have jnana (cognitive), iccha (conative) and kriya (kinetic) saktis. But they differ in the following respects. Whereas God is 'amala' and 'anadi mukta' the soul is tainted for ever with the mala even in the state of mukti although in the mukta state the mala is a spent force. Whereas God undergoes no transformation (nirvikara) whatsoever even while he does his fivefold cosmic acts (pancakrtya), the soul is susceptible to variation in its powers of knowledge and action (jnanasakti and kriyasakti) which although ever full is subjected to the constricting power of malas of varying degrees until at last at the attainment of mukti the soul regains so to say its full power of jnana and kriya saktis more or less on a par with Siva. Whereas God is ever omniscient, the soul is dependent on

God's grace for the bloom of his faculties. This dependence on God is well brought out in the following lines in Siva-jnanasiddhiyar

> ஆன்மாக்கள் அனைத்தும் எங்கும்
> செறிதரும் சிவன்றனாலே
> அறிந்திடும், சிவனைக்காணா,
> அளிதரும் அவனே எல்லாம்
> அறிந்து அறிவித்து நிற்பன்.

The souls gain knowledge about things only with the help of the all pervading Siva; they do not know anything by themselves; they do not also know that they know things only with the help of Siva. This is like the inert senses the eyes, ears etc., which perceive things only in conjunction with the soul and they are not aware that they owe their so called perception to their association with the soul or even do they know the soul.

Unless the soul wills and directs, the senses do not function on their own. It may be argued that the soul unlike the senses is a conscious entity and therefore is capable of knowing things without any external aid. The reply is as follows: Let us take the example of the light in the eye. The eye cannot perceive despite the light in it unless there is sunlight or any other light external to it. The Sunlight however is not in need of any other light. in the same way soul, though possesssd of the light of knowledge, is incapable of knowing things unless so directed by Siva who is the source of all knowledge (sarvajna) and is selfluminous (svaprakasa).

To put it differently, God is 'sukhaduhkharahita' (free from joys and sorrows), 'nityamuktasvabhava' (by nature eternal and free) and 'sarvajna' (Omniscient), whereas jiva is 'sukhadyasraya' (succeptible to joy, sorrow, stupor etc),

'bandhamoksayogya' (liable to be bound and freed) and 'janyajnanavan' (possessed of knowledge that is obtained with God's grace).

God is the self of all. He is our inner self, the one immutable and immortal consciousness in a world of perishing entities and objects. Estrangement from him leads to darkness and sorrow and communion with him to light and peace. Hence the prayer, 'Tamaso ma jyotir gamaya' 'Lead me on from darkness to Light'.

The 'Tat tvam asi' mahavakya is interpreted by the advaitin to establish the identity of the Supreme being and the soul. The sutra 'susuptyutkrantyar bhedena' (1—3—42) is interpreted by Srikantha the exponent of Sivadvaita to prove the difference between the two ''on account of the designation (of Brahman) as different (from the individual soul) in deep sleep and departure''.

The Brhadaranyaka discusses the nature of spirit thus 'Katama atma iti yo yam vijnanamayah pranesu hrdyantar-jyotih purusah'. In the context of deep sleep it is stated 'Ayam purusah prajnena atmana samparisvakto na bahyam kimcana veda nantaram', 'Embraced by the intelligent Being, he does not know anything external, nor anything internal (Brh 4.3.21). In the context of 'utkranti' or departure the Brhadaranyaka again says, 'ayam sarira atma prajnena atmana anvarudha utsarjan yati', 'Mounted by the intelligent Being, it goes on'. Again the Brhadaranyaka proceeds to say, 'He is the Controller of all, the Lord of all, the master of all. He does not become superior by good actions nor inferior by bad action'. 'Sarvasya vasi, Sarvasya Isanah, Sarvasya adipatih', 'Sa na sadhuna karmana bhuyan, no eva asadhuna kaniyan'. The Lord who is thus described is the Lord of the world, Pasunam patih, Siva.

This lord of the soul and the world is praised in the Svetasvatara, 'May we worship with oblations that luminous and blissful Being who is the lord of Gods on whose support all the worlds exist, who governs this world of pipeds and quadrupeds.

'Yo devānām adhipo yasmin loka adhiśritih
Ya Iśe asya dvipadas catuśpadah kasmai devaya havisa vidhema' (IV. 13)

Bhagavan Sri Krsna expresses this idea unequivocally 'There are two purusas in this world, one which changes and the other which does not; the changing ones are all beings and the unchanging is called 'aksara'.

Dvau imau puruṣau like kṣaraś ca akṣara eva ca
Kṣaraḥ sarvāṇi bhūtāni, kūṭastho akṣara ucyate.

(XV, 16).

The question of origin of man and of the world has been exercising the minds of men from the earlier ages. The Vedic seers put the question 'Kim karanam Brahma, Kutah sma jatah, jivema kena, ka ca sampratisthah etc. Scientists have come to believe that the world displays an order and design but have not been able to unravel the mysteries to any appreciable extent, perhaps it will never be. It is however accepted by at least some of the scientists and philosopher alike that the world is not the product of accident and marked by arbitrariness but is the product of a primal intelligent cause brought into being with a design and purpose. As Sankara puts it while commenting on the sutra 'janmadyasya yatah' – 'Asya jagatah namarupabhyam vyakrtasya.... manasapi acintyaracanarupasya janmasthitibhangam yatah sarvajnat sarvasakteh karanat bhavati tad Brahma'. St. Thomas Aquinas says, 'some intelligent being exists by whom all natural things are directed to their end. And this being

we call God. The world reveals an order and this order presupposes an architect and that architect can only be apart from this world of cit and acit, one who is omniscient, omnipotent and omnipresent.

It is said in Pauskaragama, 'The Universe must have had an intelligent maker; this we maintain from its being an effect, as we see in any other effect like jars etc.

Mrgendra says, 'It is only he who knows a thing fully and also its means, accessories, product etc. that can make it. So the creator of the world must be omniscient'. Such an omniscient being can only be God.

Besides reasoning, scriptures too are cited to prove the existence of an omniscient and omnipotent God as creator of the World. This is discussed under the Brahmasutra 'Sastrayonitvat'. Sankara cites the Sruti 'Yota va imani bhutani jayante etc.' and observes, 'Sastradeva pramanat jagatah janmadikaranam Brahma adhigamyate'.

It is accepted by Vedantins that Brahman which is variously described as Siva, Visnu etc. is the cause of the World. Saiva Siddhanta differs from the other Vedantic Schools which identify God with the Nimitta (efficient) and upadana (material) karana. The Advaitin and Visistadvaitin hold that Isvara is both the nimitta and upadana karana and cite the illustrations of the spider being not only the creator of the web but also the source of the material saliva out of which the web, the karya is made. This analogy would lead to the absurd position that the Brahman which is Nirguna and Niranjana pure and uncontaminated will be tossed about and subject to the pairs of opposites like heat and cold, joy and grief which afflict the world, the product of God, in the course of its evolution. It is contended that

the Universe is only 'an apparent change' of the Supreme consciousnese, then the Universe becomes unreal, which the Siddhantin of the Realistic School does not accept. No one has the right to deny the real solid existence of the world that is established by every instrument of valid knowledge.

On the other hand we see absolute difference in the world between the producer, the raw material, the instrument of production and the product. A potter makes a pot out of clay with his staff and wheel.[1] So does a weaver weaves a cloth out of cotton with his spindle. In the same way Isvara the Nimittakarana creates the world out of 'bindu' the upadana karana with the aid of his sakti the sahakarikarana. This triple cause is explained in Parakhyagama.

> '*Nimittam Īśvarākhyam tad yad dṛṣṭam sahakāraṇam*
> *upādānam ca yat sūkṣmam sarvakāryeṣu samhitam*'.

'Isvara is the efficient cause; there is besides the perceptible instrumental cause and the basic material cause; all the three cumulatively constitute the cause in regard to any effect'

Sankara epitomises the Siddhantin's argument which according to him is a purvapaksa – 'The srutis like 'Sa Iksamcakre', 'Sa pranam asrjata' (He saw, He created the vital air'). Kings, in respect of the actions, are only nimitta karanas or agents. So is Isvara only nimitta karana. If he were to be also an upadana karana then it will be difficult to explain it in terms of the law of identity of nature between the karya and karana. The nature of 'jagat' being partible and therefore transitory, being impure and inert, the nature of its karana viz. Isvara also must be assumed to be partible,

1 *Sivajñānasiddhiyar*, *Parapakka*, *māyāvādi maṛudalai*, v. 8. *Śivajñānasiddhiyar*, *Supakkam*, v. 38.

transitory, impure and inert. This is far from truth for the sruti proclaims Brahman to be 'Niskalam, niskriyam, santam, niravadyam niranjanam' - impartible, actionless, tranquil, free from evil and impurity'. So a cause other than Brahman has to be assumed to be the material cause by the law of residues' [2].

The existence of a personal God is a cardinal principle of the Saiva Siddhantins and to such a God was attributed the agency in the creation of the universe. It may be interesting to recall what Udayanacarya the author of Nyayakusumanjali had to say on the proofs for the existence of God.

> *'Kāryāyojana-dhṛtyādeḥ padāt pratyayataḥ śruteḥ*
> *Vākyāt sankhyāviśeṣācca sādhyo viśvavid avyayāḥ'*

Every word in the verse is an argument to prove God's existence.

'karya', The phenomenal world being a creation must have an agent.

'ayojana', Uniting two atoms into a binary requires an intelligent being.

'Dhrti' The Universe needs a support lest it should fall and God is the 'dharaka'.

'Pada', meaningful words to indicate ideation, actions etc. could have been invented only by an intelligent being. 'Sruteh pratyayatah' belief in the infallbility or authoritativeness of scriptures could have been conferred only by an omniscient being.

'Vakyat', As secular texts presuppose an author, so scriptural texts also presuppose an author.

2 *Śaṅkara–Brahmasūtrabhāsya 1.4.23.*

'Sankhyavisesa' concept of numbers like duality needs an intelligent being to device.

So an omniscient who is not subject to change is established by reasoning on the basis of the above factors.

Though the theory of causation of Naiyayika is called asatkaryavada or arambhavada as distinct from the satkarya-vada of the Saiva siddhantin we find several points of agreement between the two in respect of the proofs for the existence of God and the agency or kartrtvam in him.

LECTURE II

The nature of Pasu (soul) is explained in Parakhyagama thus –

Dehānyo 'naśvaro uyāpī vibhinnaḥ samalo jaḍaḥ'
Svakarmaphalabhuk kartā kiñcijjñaḥ seśvaraḥ paśuḥ

— *Parākhyāgama.*

"Pasu" (soul) is distinct from the body, indestructible pervasive, varied, endowed with 'malas' (impurities), non-inert, enjoyer of the fruits of its own action, agent, possessor of limited knowledge and having Overlord".

By saying that the soul is distinct from body the agama refutes the theory of the materialist who identifies the soul with the body on the basis of popular usages like 'I am fat', 'I am slim' etc., where an equation is made between the person and the object that is fat or slim, viz., body. It may be contended by some that the soul exists even according to materialists by adopting the following syllogistic reasoning- 'Eyes etc., being in the nature of means (gateways of knowledge) exist for fulfilling the needs of another, viz., soul, like a set of articles of furniture serving the needs of man'. This is not sound because soul is non-existent for a meterialist. Moreover materialist do not accept any means of knowledge other than perception. Even granting that the inferential process is acceptable to the materialist, it leads to an anwarrented distinction between the one that infers and the soul that is inferred which necessarily becomes extraneous to him. So the inferential process does not help in knowing the soul as being different from the body.

It is further argued by the materialist that the levels of conciousness in a person is variable with the stage of growth of a person which consists in the growth or decay of the body in boyhood, youth, old age etc. The concious principle or soul is identical with the body just as heat is identical with fire in as much as there is increase or decrease of heat in proportion to the volume of fire. This argument again is not sound because body can never be identical with the soul, body being inert and soul being concious.

The body can never be a concious element because anything that is liable to chaage and transformation and is an object of enjoyment is found to be inert e. g., a piece of cloth. But this argument is questioned by the materialist who contends that an object of enjoyment need not necessarily be inert e.g. woman. To this the reply is given that it is not the woman who is the object of enjoyment but only her body. A counter argument is posed. 'If so, can a lifeless body be an object of enjoyment?' 'Yes, it is an object of enjoyment for the flesh eaters though not for lovers'.

The argument that soul is none else than body based on statements like 'I am fat' etc., is counted by other statements like 'his body, my body' etc., where the notion of difference between the soul and body is quite evident. When we say that soul is revealed, it is not to be taken to mean that the existence of soul cannot be known by logical method. Inferential reasoning is resorted to only to prove its existence to those who entertain doubt and are incapable of realising the same by self experience. The mere resort to inferential process does not make soul something external to one's self. If the materialist seeks to disprove the validity of what is inferred he can do that only by adopting the same method which he has no right to do because it is contrary to his creed. The contention of the materialist that there is no

conciousness apart from the body stands discredited since it it quite obvious that there is no consciousness in the dead boby. Therefore the soul is that which is the seat of knowledge (including perception and recollection) and it is the concious spirit which is different from the body.

When soul is thus distinguished from the body it follows that it is distinct from the senses too.

It is common knowledge that at the instance of mind which receives impressions from the outside world, the tongue sways and aids the production of articulate sounds that convey certain ideas intented to be conveyed by a person. The senses, like the mirror, an inert matter, reflects the impressions gained by a person. So they constitute but the means that serve the needs of an intelligent soul.

The Matangagama puts it succinctly — 'The existence of the soul is inferred from the function of senses like eyes on the analogy of the mirror that reflects objects'.

When a group of things are found assembled together they are invariably directed towards a certain common objective that is different from the group in the same way as chairs, tables etc., are intended to satisfy the needs of a person. So are the several senses like eyes, ears etc. The inference is thus drawn that the senses serve one 'bhokta' (soul, the enjoyer) external to them to experience (bhoga) certain things.

This epithet 'Anasvarah, refutes the contention of the Buddhists who consider the soul to be momentary and consequently perishable. If such were the nature of soul, neither the soul reaping the fruit of its previous action nor any recollection on the part of the soul of its previous experience is capable of being rationally explained. Soul has therefore to be

accepted as being eternal. Only then is it possible for the same soul to recollect its past experience as well as to have continuous experience of a thing.

The soul is all pervasive. If the soul were to be of a limitted size as the Jains contend, identical experience on the part of the soul of fruits of action in diverse places cannot be satisfactorily explained nor can there be any connection between 'inert' actions performed in different places and the fruits thereof that are to be experienced by the soul. The soul if it were to be of a limited dimension must necessarily be impermanent. If the size of the soul were to be variable with the size of the body, then the soul is liable to contract and expand and undergo transformation, which is ridiculous. To obviate the above anamolies it has got to be accepted that the soul is all pervasive.

We have seen that the souls are several. If the soul were to be only one as the Advaitins claim, then, the attainment of salvation by a person would imply that the soul that was in a state of bondage till then was now released. This leads to the admission of duality like bondage and release and their cause nescience and true knowledge etc. Further, the attainment of release by one would involve release of the entire creatures which means end of worldly life. On the contrary every one is aware of the hard reality of the world's continued existence then and ever. The conclusion that there are myriad souls is therefore inescapable. The one soul theory may also lead to an impossible situation in which every individual must have the same experience.

The above argument is set forth in *Mataṅgāgama* which establishes the need to admit a variety of souls on account of the diversity in experience among different individuals which in turn is determined by individual 'karma' of every one of them.

Pauskaragama too stresses the above arguement — "If soul were to be nondifferentiated and one, every one must have the same urge to experience a thing at a given moment. But in fact we find while one desires to enjoy a thing at one time another desires something else. Hence soul is manifold.

The soul is endowed with impurity. 'Mala' is that nescience which shrouds 'true knowledge' but different from 'karma' and serves as source of 'desire' (raga). But it is not corporeal. It has the corroding effect on the soul like poison. The soul becomes contaminated by this nescience and assumes certain characteristics in consonance with things with which it comes into contact.

To be intelligent and active is the nature of soul. Otherwise we cannot account for the urge to act in a person. 'Body, mind, etc.' says Pauskara, 'are activised by their controller, namely the soul, for they are inert by nature like a pot.' That volition which precedes action directed towards an objeet is what is called 'sattva,' characteristic of an intelligent agent. That sattva is determined by 'karma.'

The soul is one who enjoys the fruits of one's own deeds. The fruit depends upon the karma. We find two cultivators cultivating their lands in the same manner with the same resources and yet the fruits they reap sometimes vary. Two men of similar propensities and conduct engage themselves in diligent service and yet one is opulent and the other indigent because of some mysterious cause which we call 'Adrsta' or 'Karma' of the 'dharma' or 'adharma' variety. 'This Karma has got to be assumed to account for this difference in the results', says Pauskara.

The soul is an agent. Agency cannot obviously belong to inert body etc. Purusa or soul, the eternal intelligent principle is the most important factor in the performance of

act. Though the soul cannot act without the aid of certain instruments, the latter are only secondary. If a man cuts wood, he needs no doubt an axe to cut it. But the axe cannot act on its own in the absence of the wood cutter who puts it into use. The world acknowledges the primacy in this act of only the woodcutter and not the axe.

The soul is endowed with limited knowledge. This is obvious. The soul's nature is plenary only when God bestows grace.

The soul is guided by God and not however independent as the Sankhyas describe.

The soul is bound by the shackles of 'malas'. The soul prior to its absolute freedom (mukti) from the impurities pertaining to it is called 'Pasu'. The souls of varying gradations in the descending order are called Vijnanakala, Pralayakala and Sakala depending upon the soul being free from the sway of three or two or one of the 'malas', viz., anava, karma and maya.

Thus the concept of the 'soul' or pasu has been succinctly expounded according to Saiva Siddhanta.

The plurality of souls is established by Isvarakrsna in his Sankhya karika (18) thus -

> '*Jananamaraṇakaraṇānām pratiniyamāt ayugapat pravṛtteś Ca,*
> *Puruṣabahutvam siddham traiguṇyaviparyayāccaiva*'

'The plurality of souls follows from the distributive nature of the incidence of birth and death and of the endowment of the instruments of cognition and action, not all at the same time and also from difference in the proportion of the three constituents'.

'If there were only one spirit, birth and death should be one for the whole Universe. When one person engages

in activity, all others should engage in the same activity at the same time, Birth is the association of soul with body and death is their disassociation. Since they occur at different times in different places one must accept the plurality of souls. The reference to one atma in Upanisads is to be taken to represent the class :(jati) of souls according to the Sankhyas.

The Saiva siddhantin however will explain the oneness of spirit in the sense that Siva, the Paramatma is one and though he is different from the souls by 'vastusvabhava' or inherent nature he is nondifferent from the souls, by vyapti or pervasion. The advaita relation between God and soul is explained in terms of this pervasiveness of God in all souls in the same manner as 'akara' pervades all varnas of 'aksaranam akaro smi' in the Bhagavad Gita. A group of consonants by themselves do not convey any sense without the vowels conjoined to them. The term 'uyir' (soul) and 'mei' (body) used in Tamil linguistics is suggestive of the Philosophical background which emphasises the primacy of the soul, and the body being purposeful only in association with the soul. Among the vowels 'akara' is the prakrti and the other vowels are modifications of the same.

Sivajnanasiddhiyar gives expression to the above explanation of the Upanisadic idea of one soul in verse 2 under sutra 2.

ஒன்றென மறைகளெல்லா முரைத்திட வுயிர்க ளொன்றி
நின்றன னென்று பன்மை நிகழ்த்துவ தென்னை யென்னின்
அன்றவை பதிதா ஞென்றென் றறையும் அக்கரங்கள் தோறும்
சென்றிடும் அகரம் போல நின்றனன் சிவனும் சேர்ந்தே.

The role of Isvara in determining the destiny of creatures is a ticklish question posed by philosophers in the east as well as the west. It is part of the Hindu creed that the relentless and inexorable law of 'karma' shapes the

destinies of mankind and accounts for the difference between the rich and poor, the strong and week and the intelligent and dullard. It is: also held that God is omnipotent and just. If so why should there be inequalities of all sorts among his creatures? This only goes to show that God is partial to some and merciless to others. He is prone to love and hatred. This is discussed by Sankara in the bhasya on the Brahmasutra 'Vaisamyanairghrnye na, sapeksattvat, tatha hi darsayati'. The charge against God is denied on the ground that he does not dispense good or evil on his own but only in accordance with the law of karma viz. the dharma and adharma of each individual. The clouds rain the same amount of water over certain fields. But one yields paddy and another wheat. The difference in the fruit is to be attributed to the seed and not to the rain. So is Isvara a 'sadharana karana' whereas the seeds are 'asadharana karanas'. The stuti is explicit on this point - 'Punyo vai punyena karmana bhavati, papah papena'. So does Bhagavan Sri Krsna says in Gita - 'Ye yatha mam prapadyante tamstathaiva bhajamyaham'. 'In the manner in which the souls seek me I too reach them'.

Mr. Mc. Nichol in his Indian Theism, 'The God of Indian theism never triumphs completely over this rival (the law of karma) and has to be content with a divided empire. It is in the Saiva Siddhanta that we find the conception of God's gracious energy, realised in some measure as a higher law transcending and taking up into itself the lower (law of Karma). It comprehends within the sweep of its dectrine of grace the whole of the world process teaching that the purpose of every act of the Lord from first to last is marked by grace and that the end in view throughout is the soul's emancipation and his entrance into the bliss union with his Lord'.

The Mimamsaka who does not accept God, accounts for the difference in creation to karma itself which by a strange process of apurva makes a deferred payment of the fruit of one's action. Srikantha Sivacarya has rightly pointed out that 'Karma' being inert is incapable of producing the result and connecting it with the agent of the action concerned, nor can the egoistic soul be ever expected to enjoy the fruit appropriate to its action good or evil but would prefer to enjoy only what is good; so it has to be admitted that God alone, on account of his omniscience and sense of justice is capable of connecting legions of actions and their fruits of varied gradation with each and every individual at the appropriate time and place. All this is done by him out of his deep concern for the weal of the souls. As Sivarahasya puts it, 'The supreme god, the abode of compassion, engages himself in the task of creation with a view to transform the 'Karma' by providing for the 'bhoga' of the souls

Tattvaprakasika, one of the Astaprakaranas attributed to Bhojadeva echoes this idea –

Karmāṇyapekṣya Śambhur māyām vikṣobhya śaktibhih svābhih prātipuruṣam bhogārtham vapūṁṣi karaṇāni cādhatte.

v. 40.

Sambhu, in accordance with the karmas of the individual souls, activises Maya by means of his saktis and thereby creates bodies and senses (and worlds) to enable each individual soul to gain appropriate experience of things,.

The Mrgendragama too refers to this role of 'Isvara, 'Yojakah sa Mahesanah svecchaya balavanatah'. 'Since Mahesvara is all powerful he, of his own volitions, unites the soul with its appropriate karma, the act and its fruit'.

The sacred mantra 'Namah Sivaya' finds a place in the Satarudriyam in Yajurveda. The five sacred letters Na, ma,

si, va and ya stand for Tirodhana. Anava, Siva, Sakti and soul. The tirodhana is the benign grace of Siva which rescues the soul from the clutches of bonds of the world. The Na and ma stand for the Una natana which represents the act of Siva in spiritualising the soul (malaparipaka) with his tirodhana sakti and Si and va stand for jnana natana which represents the act of Siva in making the soul a participant in his blissful nature in the state of mukti. 'Ya' represents the soul. This is stated by Umapati Siva in his Tiruvarut-payan 83.

'On one side (of the soul) you see the dance of a secondary order (Una natana) and on the other side the dance supreme (jnana natana) and between them the soul'. This is what we find in the pancaksara 'Sivayanamah' says Madurai Sivaprakasa, commenting on verse 92 in Sivapraka-sam, a work of Umapati Siva. The Unanatana is represented by the two syllables 'na' and 'ma' by which God Siva brings about 'malaparipaka' to the soul with his tirodhana sakti. The jnananatana is represented by the two syllables 'Si' and 'va' by which God Siva enables the soul to partake in his eternal bliss with his anugrahasakti.

This picture of the soul standing between 'Pati' and 'Pasa' is indicative of the character of the soul. Though Siva and Jiva are 'sat', the former being vyapaka is called 'suksma cit' and the latter being vyapya is called 'sthula cit'. Asat viz., maya and its evolutes cannot stand before 'Sat', the all powerful and all knowing and Siva therefore has no use for them. The soul however is in need of 'asat' to know and understand things. The soul an intelligent being with its kincijnatva needs Siva's grace in knowing things. Being 'sat' and at the same time being inextricably intertwined with 'asat' (maya) it is called 'sad-asat'. When

it identifies itself with the one or the other it becomes that. Such is the adaptibility of the soul.

The soul has to be rescued from the clutches of pasa and made to realise its close kinship with Siva which is its due and which should be its goal. The soul is tested in the hard way by experience of things in the world which constitute a source of misery and at the appropriate time, Siva as an acarya weans the jiva away from the shackles of samsara and makes him realise his true lineage and habitation and confers 'Sivatvam' on him. The illustration of the King's son being lost in jungle and being discovered by the hunters and brought up amidst them in their dark environment is often given by several schools of philosophy to illustrate the man in the world who is by nature suddha but becomes a 'sakala' soul in the midst of asuddha maya tattvas and who in due course is rescued by Siva by his arul sakti in the same way as the prince in the jungle who is rescued from the hunters by the King in the course of his long and eager search for the lost child is conferred with the insignia of royalty back in his kingdom.

The hunters in this imagery stand for the five indriyas which distract the soul away from the path leading to Siva and making it forget its relationship to Siva his guide. The King stands for Siva, the trilokanatha who on account of his abundant grace takes the form of a Guru turns the soul away from the maya tattvas at the advent of malaparipaka and keeps him under his pair of feet which is the abode of bliss.

மன்னவன்தன் மகன் வேரிடத்தே தங்கி
வளர்ந்தவனை அறியாது மயங்கி நிற்பப்
பின் அவனும் 'என் மகன் நீ' என்று அவரிற் பிரித்துப்
பெருமையொடும் தாளுக்கிப் பேணுமாபோல்
துன்னிய ஐம்புல வேடர் சுழலிற்பட்டுத்

துணைவனையுமறியாது துயருறுந் தொல்லுயிரை
மன்னுமருட் குருவாகி வந்து அவரின் நீக்கி
மலமகற்றித் தானாக்கி மலரடிக்கீழ் வைப்பன்.

சிவஞான சித்தியார் சுபக்கம் (8–1)

Let us now turn to the impurities that pertain to the soul. 'Maya' is the seed of the universe, eternal, impure, pervasive, one, distinct from kala, subtle, primordial, indestructible and potent'.

Māyātāttvam jagadbījam avināsyāsivātmakam
Vibhvekamakalam sūkṣmam anādyavyayam īsvaram

— *Svāyambhuvāgama.*

Maya is called so because it is the culmination of the involution of the Universe in its entirety. Maya is called by a variety of names like granthi etc. The term can also be explained on the ground that the Universe evolves out of 'annam' as stated in the Pasukara.

It is the material cause of the entire gamut of tattvas like kala etc. The seen universe being a product must have a source, in the same way as a piece of cloth is traced back to cotton and that is Maya.

As Mrgendra says, 'In the same way as the Universe (effect) having an agent (efficient cause) is inferred, so its having a material cause (i. e., Maya) is inferred on the analogy of a piece of cloth which will not come into being if there are no threads'. (9.3).

It is eternal. If at the time of Universal dissolution everything were to cease to exist including Maya, then whenceforth can the Universe be brought into existence again at the commencement of the next cycle? Maya therefore is considered to outlive the period of dissolution and serve as

a source of the succeeding creation. If it is argued that everything ceases to exist at the time of Universal disolution including Maya then it must be supposed that God creates the source (material cause) of the Universe. The source that is created being an effect must have a source and that source in infinite regress. So the eternality of Maya has to be admitted.

It is all pervasive. It is here, there and everywhere furnishing the means of enjoyment to everyone. Though the Kalas etc., may be many, their source (Maya) is one and indivisible. If Maya too were to be many, then like jar, cloth etc., which are products traceable to different material cause, it must have a source. Far from being an effect it is the cause of all causes and such a supreme cause is seldom more than one and has no beginning (Mrgendra 9.7).

As the logician says in respect of the Universe that it is the product of myriads of atoms, why not the Universe be supposed to be evolved out of a number of Mayas? Do we not see a piece of cloth produced from a number of threads? May be, but those threads are produced from out of one lump of cotton and out of that one we have a variety of cloths, cords etc. Similarly from out of one Maya the basis of creation, sustenance and dissolution, this multifarious Universe could very well have evolved. Supposition of a multiplicity of causes, as the Naiyajihas would have it, is not compatible with the eternal and unitary nature of a primordial cause that ought to be accepted.

It is subtle. It is not gross like 'avyakta' (the unmanifest), buddhi etc. As Pauskara puts it, Maya is the subtlest in the gradation of tattvas. They are enumerated in the following ascending order of subtlety.- Elements (Earth etc.) subtle elements, ego, intellect, prakrti, kala and maya.

To say this is not to mean that there is no capability of transformation of Maya, for nothing can come out of void and kala must evolve out of Maya.

It has no genesis. That which has no genesis does not get itself transformed in its entirety. Maya which is in the nature of potency gets only partially transformed and becomes manifest in the form of the Universe. Anything that is completely transformed cannot be eternal. The term 'anadi" therefore suggests the partial transformation of Maya. The transformation here is quite unlike the Sankhya concept of transformation as illustrated by the milk-curd transformation because thc milk cease to exist when the curd is formed ; nor again is it analogous to the seed-sprout transformation cited by the Buddhists as the seed too is completely lost when the sprout makes its appearance; nor again is it similar to the nacre-silver illustration of the Mayavadin as it implies the unreality of the effect.

The same phenomenal world in the shape of tanu (body) karana (sense) and bhuvana (worldy things) further resolve back into the subtle causes like bindu etc. which again at the time of creation is rendered manifest and serve as bonds (Mrgendra 9. 13)

' Indestructible is the potency of maya' delares Mokskarika.

Its power consists in providing the means for the attainment of purusarthas and serving as the basis for all the evolutes. In this respect it resembles Isvara.

The nature of Maya tattva is further elaborated in the following sutra of Mrgendra.

'That maya is one, impure source of the Universe, endowed with varied potency, obstructive so long as karma its aid, is operative, pervasive and indestructible'.

Tadekam aśivam bijam jagataścitraśaktimat
Sahakāryadhikārānta-samrodhi vyāpyanaśvaram
—Mrgendra 9. 2.

The anava mala constricts all the species of creation. It is defined in Siddhantasaravali[1] thus – It is one without beginning. If we are to assume that malas are as many as there are objects of creation, then the many inert entities must have a source and that another ad infinitum.[2] We cannot even admit pravahanaditva for it would imply a stage when it was dissociated from the soul, in which case the soul then free cannot thereafter be bound by any 'pasa' or bond. In fact, it has no beginning having no source. It is 'magat' because it envelops all the souls that are pervasive. A question may be raised that if this anava mala were to be one it must cease to exist when a soul attains salvation. Mrgendra says that it is 'ekam' but is able to exercise its influence over every one of the soul by means of its innumerable saktis. When a soul attains mukti due to the grace of God which descends on it at the appropriate moment when the 'mala' becomes ripe, then it is only that sakti that had been exercising its sway over the soul that, ceases to exist and the rest remain. Reference is made to the myriad saktis in Tattvatrayanirnaya by Sadyojyoti Sivacarya,

'Malaśaktaya vibhinnaḥ pratyatmanam ca tadguṇāvarikāḥ'.

'The potencies of anavamala that shroud the power of knowledge and action inherent in each soul are varied and manifold'.

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1 *'Nihāro nādireko manyasahabhavah tāmraga kālikeva Svādhikārāntanāsī pratipuruṣadigāvaraha 'nekasaktihs*

2 *'Tacca malam anāditvād ekam eva. Anehatve hi acetanatvāt ghaṭādivat kāraṇāntaram mṛgyam' – Aghorasivācārya's com. on Tattvatrayamiṇaya,* 7

This mala in association with karma makes it possible for the soul to be associated with the products of maya like body, sense organs, objects of experience etc. Sadyojyoti expresses this idea in the same context in the words,

> *'Māyāvikārayoge karmayutaḥ kāraṇam*
> *malo bhavinām'.*

This idea is given succinctly in Sivaprakasa by Umapati Siva in verse 4 under sutra 2 - 'உருவாதி சதுர்விதமாய்... etc.

What then is the nature of maya and karma and how is it distinct from anava? This is explained by means of an illustration by Arulnandideva. Anava is even associated with the soul like the bran which is at all times associated with rice until it is cooked when it ceases to be active. It is responsible for the egoism and sense of possession in man. 'Maya' is like the husk that covers the rice. As the husk is separated from the rice while milling the paddy, so maya is destroyed with the advent of divine grace. The pure white rice is not seen so long as it is covered by the husk; so the intelligence of the soul remains concealed and suffers from delusion and ignorance.

The karma mala enables the soul to indulge in experiences of varied kinds good and bad, joy and sorrow.

This is stated in Sivagnanasiddhiyar in sutra 2 verse 86.

> மும்மலம் நெல்லினுக்கு முளையொடு தவிடுமிப்போல்
> மம்மர் செய்தணுவின் உண்மை வடிவினை மறைத்துநின்று
> பொய்மெய்செய் போக பந்த போத்திருத்து வங்கள் பண்ணும்
> இம்மலம் மூன்றினோடும் இருமலம் இசைப்பன் இன்னும்

The Kirana and Matangagama bring out the difference between the two, the ,maya' and anava mala, the former

that reveals (vyakti) and sheds light (prakasa) and the latter that obscures (avrti) the soul and creates darkness (andhakara).

The effect of 'anava' is sevenfold: (1) moha (stupefication), (2) mada (pride), (3) raga (passion), (4) visada (sorrow), (5) sosa (depressed state of mind) (6) vaicittyam (loss of discrimination) and (7) harsa (joy). These are the inherent impurities of soul.

The several saktis of 'mala' do not either operate or cease to operate of their own accord but only under the influence of the Supreme Lord's controlling power called 'rodhasakti' which is designated pasa, thought it is really not one, in a rather secondary sense. This secondary usage of the term 'pasa' with reference to rodhasakti is what is explained in the following two sutras.

'That sakti (Rodhasakti) of Mahesvara is quite an auspicious one that bestows grace on everyone. Yet it is called pasa (bond) .... (a non-complimentary expression) .... in a secondary sense in as much as it helps the characteristic function (of the potencies of anava)'.

Tāsām māhesvarī saktih sarvānugrāhikā siva
Dharmānuvartanādeva pāsa ityupacaryate.

— Mrgendra

The term 'sarvanugrahika' underlines the all embracing, non-discriminating, abundant grace of Siva's 'rodhasakti' that knows no distinction of the lordly and the lowly. It is 'Siva' on account of its beneficient nature in leading the soul ultimately towards final Bliss. The characteristic function of the potencies of 'anava' consists in obsuring the cognitive and conative faculties of soul.

How can 'rodhasakti' which, as the term suggests, is an obstructive principle be described as bestowing grace? The answer is given in the following sutra of Mrgendra'.

The 'rodhasakti' of Siva has a two fold function. In the first instance it directs and transforms the potencies of anava and when those potencies have fulfilled their purpose, the second function commences when the Lord leads the soul on the path of Light, being Himself in the nature of the Light of knowledge, the light that is great and vast in its sweep like the Light of the sun. The syllable 'Ka' means the head and in the present context it refers to Isana, the Supreme Head of everything as the scripture proclaims 'Isano murdha'. He is ever active in bestowing grace on the souls and when engaged in such an act His sakti is called anugrahika. The souls that come under the spell of such potency are those which have become ripe for receiving the light. In short the same 'tirodhana sakti', which exercises certain influence over 'maya' and its evolutes until such time as the soul becomes ripe for receiving true knowledge, thereafter under the label of 'anugrahika sakti' redeems the soul and enables it to realise its own true nature. It is called 'sarvanugrahika' for the reason that it controls and guides both the inert (acit) evolutes of 'maya' and the intelligent (cit) souls.

Reference to this sakti in confering mukti is made by Tirumular in his Tirumantiram —

இருவினை யொத்திட இன்னருட் சத்தி
மருவிட ஞானத்தில் ஆதனமன்னிக்
குருவினைக் கொண்டருட் சத்திமுன்கூட்டிப்
பெருமல நீங்கிப் பிறவாமை சுத்தமே. (2262)

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1 *Parṇāmoyatyetasca rodhāutam kārkacithvisā*
Yodanmīlanan ādhatte tadānugrākikāyate. v. 23

LECTURE III

'Religion', says Hegel, 'is truth conceived in concrete, pictorial, metaphorical forms while philosophy proper is the same truth stripped of its sensuous clothing and interpreted in terms of pure thought'. Our forefathers realised that 'Philosophy without Religion is barren and Religion without Philosophy is blind', and the result is the happy wedding of Philosophy and Religion. Man is a complex of intellect, will and feeling. Religion as the deepest expression of our noblest ideal must strengthen our moral will, satisfy the demands of reason and at the same time bring comfort and solace to the yearning soul. The way to find God is not solely through the avenue of reason, though reason may save us from many a pitfall; it requires ardent faith and love.

The quest for the Eternal amidst the evanescent, the urge to find the source of immortality while yet living in the midst of finite things were evident even in the earliest literature. Man, the highest among the creations of God, tried to establish a nexus between himself and God and to raise himself to the state of Divine and in this attempt chalked out different ways to suit the diverse types of men of varied spiritual attainment.

As Sir M. Williams puts it, 'The very strength of Hinduism lies in its infinite adaptability to the infinite diversity of human character and human tendencies. It has

1 *Naiṣā tarheṇa matir āpaneya – Kaṭh.* Up. I. 2.9.

its highly spiritual and abstract side suited to the metaphysical philosopher, its practical and concrete side suited to the man of affairs and the man of the world, its aesthetic and ceremonial side suited to the man of poetic feeling and imagination, its quiescent and contemplative side suited to the man of peace and love of seclusion.

The Concept of Bhakthi finds an important place in the Saiva Siddhanta. It finds expression in as early a period as the Rg Veda.

The following is a prayer to Rudra in RV. ii 33 7.

Kva sya te Rudra mṛḷayākur
Hasto yo asti bheṣajo jalāṣah
Apa bhartā rapasah daivyasya
Abhi nu mā vṛṣabha cakṣamīttāh

'Where, O Rudra, is that merciful hand of thine which is healing and cooling? As remover of injury coming from the Gods, do then, O mighty God be compassionate towards me'.

In the age of the Upanisads when the conception of an impersonal God was the prevailing idea, we find the first beginnings of a theistic system in Svetasvatara Upanisad which is claimed to be earlier than Bhagavad Gita. Here and there it identifies Brahman with the God Rudra Siva.

Bhagavad Gita is for all practical purposes one of the important source books for the study of bhakti movement in India. It contains elements philosophically irreconcilable with one another but it speaks to the heart of man and offers salvation to men of all shades. The Absolute of the Upanisads is here a convertible of a personal God. Gita gives to the aspirants of release the threefold path of jnana,

Karma and Bhakti. All the three have to be coordinated to achieve the goal in a natural and smooth manner.

Bhagavad Gita represents an intermediate stage between the Upanisadic metaphysics and the later theistic religion of Siva and Visnu. A syncretic approach is made here in the direction of the attainment of perfection. Jnana, Karma and Bhakti receive their due need of praise.

We find the existence of Bhagavata cult in the prechristian of Patanjali's days since Patanjali refers to Sivabhagavatas.

Attempts have been made to define and classify Bhakti. It has been defined in various ways. Madhusudanasarswati in his 'Bhakti Rasayana' says that as a result of various religious observances, the mind becomes supple and flows like a stream into God. The state of mind thus attuned to God is bhakti:

> '*Drutasya bhagavad-dharmāt dhārāvākikatām gatā*
> *Sarvese manaso vṛttih bhaktir ityabnidhīyate*'.

The characteristics of a true bhakta are given in words like Bhagavadgita and Bhagavata and also in the accounts given of the devotees in such biographies as Periyapuranam. They also stand revealed in their own utterances in Tevaram, Divyaprabandham, stotras etc.

Saint Sekkhizhar the great biographer of Tamil Saiva saints gives a graphic picture of the devotees. The devotees when they see kindred souls of whatever status feel exulted, speak endearingly with them, be always by their side like a calf by the side of a cow, exhibiting humility and sweetness.

The devotees of profound qualities whether they sit or stand, lie down or walk, eat or sleep, wink or keep awake,

they forget not the foot of the Lord of the dancing hall Nataraja. Here are Sekkizhar's inimitable lines:

ஈசருக்கே அன்பானார் யாவரையும் தாங்கண்டால்
கூசி மிகக்குதுகுதுத்துக் கொண்டாடி மனமகிழ்வுற்று
ஆசையினால் ஆவின்பின் கன்றணைந்தாற் போலணைந்து
பேசுவன பணிந்தமொழி இனியனவே பேசுவார்.
நின்றாலும் இருந்தாலும் கிடந்தாலும் நடந்தாலும்
மென்றாலும் துயின்றாலும் விழித்தாலும் இமைத்தாலும்
மன்றாடும் மலர்ப்பாதம் ஒருகாலும் மறவாமை
குன்றாத உணர்வுடையார் தொண்டராம் குணம்மிக்கார்.

— பத்தராய்ப்பணிவார் புராணம்.

God out of his great concern and compassion is ever ready to reciprocate the true devotion of a bhakta. St. Manikkavacakar says in the famous hymn 'Sivapurana' 'O ye men, see the God Siva who allows himself to be ensnared in the net of devotion'. Srimad Bhagavata echoes a similar idea.

'I give myself up to my devotee. I am as though dependent on him. Fond of devotees as I am, my heart is captivated by the virtuous devotees. As a chaste wife holds in her sway a virtuous husband, the noble devotees marked by equanimity, who love me with all their heart, hold me under their control by their devotion'.

Aham bhaktaparādhīno hyasvatantra iva dvija,
Sādhubhir grastahṛdayo bhaktair bhaktajanapriyaṇ
Mayi nirbaddhahṛdayāḥ sādhavah samadarsinah
Vase kurvanti mām bhaktyā satstriyah satpatim yathā.

Bhagavan is not carried away by ostentatious display of devotion. He is not so much in the idol made of rock or clay. Wherever sincere devotion is found there one can find

God. It is truly said, 'Truth is grasped by faith' - 'Sraddhaya satyam apyate' - Sukla Yajus. It is said elsewhere -

Bhave hi bhagavān āste na pāṣāṇe na mṛnmaye
Na phalam bhāvahīnānām tasmād bhāvo hi kāraṇam.

The truth reveals itself to one who strives to perceive it with faith, 'Astityeva upalabdhasya tattvabhavah prasidati'. Katha Up.

The triumph of devotion of the individual soul to the Supreme Godhead is such that it takes no heed of birth or sex or age or culture. Says Bhagavan in the Gita:

Mām hi Pārtha vyapāsritya ye' pi syuh pāpayonayah
Striyah sūdras tatha vaisyāh te'pi yanti parām gatim.

IX, 32.

A perusal of the list of Nayanmars will reveal the truth of this statement. There are monarch and brahmin, potter and cowherd, and the so called outcastes, men and women, young and old and all of them had attained the blissful feet of Lord by their sincere devotion expressed in diverse ways. Cheraman perumal, Thirunalaippovar, Jnanasambandhar, Appar, Karaikkal Ammaiyar, Thirunilakanthar and Iyarpakaiyar, to mention a few testify to the truth of the above statement. What is required is ardent devotion coupled with faith bhakti and sraddha.

The experience of God that the devotees had in and through the icons they worshipped points to the fact that this kind of worship has sanctity and reality. Macaulay in his 'Essay on Milton' says, 'Logicians may reason about abstractions. But the great mass of men must have images. The men who demolished the images in cathedrals have not

always been able to demolish those which were enshrined in their minds'.

The 'arca' is a symbol to remind men of the supreme spirit that God is; It does not exhaust God.

But the mere formal worship of idols by a man who has no concern for the welfare of all beings which are the seat of God is worthless. It is like pouring oblation in the ash instead of in consecrated fire. This fact is clearly set forth in Srimad Bhagavata in the verse -

Yo mām sarveṣu bhūteṣu santam ātmānam īśvaram
Hitvā arcām bhajate mauḍhyāt phasmanyeva juhoti sah

A true devotee will see God in every one of his creation and see everything in him. Such devote alone can reach him easily. Bhagavan tells this to Arjuna:

Puruṣah sa parah Pārtha bhaktyā labhyas tu ananyayā
Yasyāntaṣthāni bhūtāni yena sarvam idam tatam.

VIII. 22.

For a man of that Universal outlook and larger vision there is no friend or foe. They are intent upon the welfare of all beings and lead a life of self control. They are in the words of the Gita: 'sarvabhutahite ratah'.

This idea is echoed in Paripadal by a Tamil poet -

பகைவர் இவர் இவர் நட்டோர் என்னும்
பகையும் உண்டோ நின்மரபு அறிவோர்க்கே.

Devotees who are your followers do not entertain the thought that 'these are my foes and these are my kinsmen'.

In Mathew Arnold we find as echo of this idea. 'Religion is the foundation of morality. Love of God and love of the whole creation are the cardinal doctrines of the two allied things, religion and morality. The lives of Saint Jnanasambandhar and Appar who appealed to the God at Thiruvizhimizhalai and got monetary aid from him to relieve the local populace of hunger and starvation during a period of drought speaks to the saint' concern for social welfare.

According to Sivapurana too the highest state of devotion is the realisation of God's presence in everything, the second is meditation and contemplation, the third is the worship of symbols which are reminders of the supreme, fourth is the performance of ritual and pilgrimage to sacred places.

Men of the contemplative kind can worship God in the inner sanctum of one's own mind. In the case of a yogi contemplating on the indwelling God, his body itself is the temple and his mind the lamp, feelings of devotion constitute the ghee and his own self the wick. There burns the flame of knowledge with the help of which the feet of God can be seen. This is what saint Appar says :

உடம்பெனும் மனையகத்துள் உள்ளமே தகளியாக
மடம்படும் உணர்நெய்யட்டி உயிரெனும் திரி மயக்கி
இடம்படு ஞானத்தீயால் எரிகொள இருந்துநோக்கில்
கடம்பமர் காளை தாதை கழலடி காணலாமே

தனித்திருநேரிசை

One mode of formal worship of God is by offering him fruits and flowers and chanting his name. Saint Thirunavukkarasar exhorts people to go to temple and worship him if they seek communion with God

நிலை பெறுமாறு எண்ணுதியேல் நெஞ்சே நீ வா
நித்தலும் எம்பிரானுடைய கோவில் புக்குப்
புலர்வதன்முன் அலகிட்டு மெழுக்குமிட்டுப்
பூமாலை புனைந்தேத்திப் புகழ்ந்துபாடித்
தலையாரக் கும்பிட்டுக் கூத்தும் ஆடிச்
சங்கரா சயபோற்றி போற்றி என்றும்
அலைபுனல் சேர் செஞ்சடை எம் ஆதீ என்றும்
ஆரூரா என்றென்றே அலரு நில்லே

A sadhaka is faced with setbacks in his chosen path of devotion on occasions when he feels dejected but always looks forward on such occasions optimistically to the grace of that reservoir of love, the God. His pleading do not fail and he finds the object of his adoration descending on his 'hrtpundarika', the temple where God himself longs to dwell, the secret meeting place of the soul of man and the soul of the Universe. Saint Manikkavacaka typifies the helpless yearning soul groping in the dark, finally getting a glimpse of the Divine in him and clinging to him experiencing a sense of exaltation and excultation.

According to the Siddhantin if the chain of births is to be snapped, Jnana marga is the only way; for as ignorance caused by anava mala has been the cause of delusion and misery, it is knowledge alone that can bring about enlightenment and happiness. 'முத்திக்கு வித்து முதல்வன் தன் ஞானமே' says Tirumular.

'Jñānāt sāyujyam āpnoti śuddhātma Śivasangamam'.

— *Jñānasiddhi*

Even meditation cannot take the place of Jnana, for meditation is possible only with the help of mind and other senses which being of this world cannot take one beyond the material world.

This path consists of three stages, pasajnana, pasu jnana and patijnana. The soul in order to reject the world that is transient and nonspiritual has to learn the nature of the world, a product of tattva arising from maya, the primal Nature.

'The soul on account of its being an experience of wordly things is in a state of bondage; it is released from all bonds once it knows the self-luminous God' says Svetasvatara. 'Anisascatma badhyate bhoktrbhavat jnatva devam mucyate sarva pasaih' I, 8.

Failing to find its satisfaction in the world full of imperfections and source of misery, the soul through pasu jnana or knowledge of the soul becomes aware of the grace of God within it. With God on the one side and the bonds on the other and feeling the influence of both the soul perceives that the spiritual pursuit is satisfying. Having experienced both the world and Sivasakti, the Grace of Siva the soul chooses the latter. The bhaktas in the initial stage may be said to possess this pasujnana.

As the soul progressess on its onward journey on the spiritual path, a new stage is reached. It has now a new goal to reach viz., Siva and has to take a new path and wield a new instrument. Advancing as it does towards the spiritual goal, the soul finds the material tattvas more a hindrance than a help. Sivasakti as Sivajnana helps the soul to learn about Pati and it is called Patijnana. As the eye stands between the soul and the object and helps in the perception of an object, so divine grace or Sivasakti standing between God and the soul enables one to know the other and finally helps the soul to get into communion with Siva as a river that enters the ocean takes the salinity of the ocean.

To the soul ready for Patijnana Siva appears in the form of a Guru. Only to souls prepared to receive him does Siva appear, even as the Sun opens only those lotuses that are ready to bloom.

The soul inspired by the highest goal of communion with God passes gradually from one stage of spiritual enlightenment to another. Starting from the first rung of the ladder, as the servant of God, the soul practices carya, consisting in the performance of duties such as clearing and lighting God's temples, adorning image with garlands, praising God and attending to the needs of devotees. For these deeds the soul is rewarded with Saloka or dwelling in the region of God.

From being a servant, the soul in the kriya stage becomes a son of God so to say and renders more intimate service than before, such as invoking God's presenee, serving him with love, praising his glory and other acts of service like Sivapuja as ordained in Sivagamas besides attending to the burning of incense, collecting flowers etc. The reward for service of this type is samipya or dwelling near God.

In the next stage of yoga the Sakha Marga the soul becomes the friend of God and thus is nearer God. Withdrawing its senses from the material objects, it concentrates on the contemplation of Siva. This is rewarded by Sarupya, which means to have the same form as Siva but not Sivatavam, the essence of him. The above three goals carya, kriya and yoga lead only to transitory stations of saloka, samipya and sarupya ; these rewards being transient, the soul after experiencing them has to return to earth. Karma or action, tapas or penance, japa or chanting, dhyana or meditation are only preliminary steps in the ascending order which confer only transitory stations. Devotional act like worship of God or praising his glory and performing

rituals with the aid of consecrated fire fall under the category of the second out of the four paths viz., kriya marga which confers only samipya. The soul has to progress further in the jnana marga to reach the final goal of Sayujya from which there is no return. One has to traverse the long and arduous path before reaching the goal. He must drop off the sheaths one after another until at last he finds his true self which is nearest Siva cf. "Nearer and nearer to Thee I drew wearing away atom by atom till I was one with thee" says Manikkavacaka.

'சென்று சென்று அணுவாய்த் தேய்ந்து தேய்ந்து ஒன்றும். ....'

Sayujya is the state of union of God and soul, a mysterious union of each with the other without prejudice to the existence or nature of either, so that God and soul exist with their respective attributes, the former as the source of bliss and the latter as the recipient of the same.

'ஞானப் பெருமையுடையார் சிவனைப் பெறுவர்,'
say, Arulnandi Devar.

This state is attained only by jnanapuja which consists in the words of Sivajnana Siddhiyar –

'ஞானநூல்தனை ஓதல் ஓதுவித்தல், நற்பொருளைக் கேட்பித்தல், தான் கேட்டல், நன்று ஈனமிலாப் பொருளதனைச் சிந்தித்தல், ஐந்தும் இறைவனடி அடைவிக்கும் எழில் ஞான பூசை' (2, 23)

So according to the Saiva Siddhantins, jnana is the ultimate means of liberation and bhakti is only a handmaid of jnana.

There is a school of Siddhantins, among whom Umapati Sivam is one, who hold that moksa or release from the bonds is impossible of achievement in the absence of diksa ordained by a preceptor.

Sarvajnanottar says, 'The soul that is bound by the various tattvas and associated with all their attendant features will not be able to get release except by the rites associated with 'Siva'. Tattvair ebhir nibaddhatma sarvadharmaisca samyutah Nanena sakyate moktum varya diksam Sivatmikam.

Saurasamhita and Nisvasagama emphasise this point and maintain the paramountcy of diksa in ushering in moksa.

Jnanatilaka also maintains that diksa is the sole sovereign remedy for breaking the bonds of soul. Pauskaragama observes, 'Diksaiva mocayet pasan Sivatvam ca dadatyanoh'.

Guru plays an important role in the administering of diksa. The two syllables in the word 'guru' is supposed to stand for one who dispels (ru) the darkness (gu) of ignorance caused by the bonds.

Saint Tirumular in his Tirumantiram says,

தேவனும் சுத்தகுருவும் உபாயத்துள்
யாவையும் மூன்ருயுனக்கண்டு ரையாலே
மூவாப்பசு பாச மாற்றியே முத்திப்பால்
யாவையும் நல்கும் குருபரன் அன்புற்றே

ஆருந்தந்திரம், 1577.

Diksa alone releases the soul from the extensive bond that impedes the attainment of the supreme goal and leads the soul to the lofty abode of Siva.

Asmāt pravitatād banhāt parasaṃsthānirodhakāt
Dīkṣaiva mocayatyūrdhvam Śaivam dhāma nayatyapi.

— *Svāyambhuva.*

The 'extensive bond' stands for the triple bond of anava, karma and maya.

The supreme goal is otherwise called 'Kaivalyam'. The words 'diksa alone' is indicative of the fact that neither 'jnana' as advocated by the Advaitin nor 'karma' as expounded by the Mimamsakas nor any other means exposited by the other schools of philosophy is of any avail in the attainment of Paramukti.

'The so called knowledge that is imparted in the sastras deals with things culminating in Nada and as such constitutes Pasajnana'. The knowledge that 'I am Brahman' is pasujnana based as it is on self-conceit (abhimana). What delivers the goods is only 'Sivajnana' a knowledge about Siva, the taintless, omniscient, omnipresent, omnipotent tranquil, soul of everything, says Cintyagama.

Svayambhuva also makes it clear in the following verse.

Pāsajñānāt na muktih syāt Pasujñānāt tathaiva ca
Sarvatas ca yato muktih Patijñānena gamyate.

The jnana, yoga etc. are only by-ways leading to the highway of diksa, says Parakhyagama.

With devotion one has to perform the worship, offer oblations, observe the vows, smear his body with the holy ash, practice yoga and resort to meditation. All these are subsidiaries of diksa which alone leads one to a state that is well nigh equal to Siva and ensures Sivasayujam.

It must be the endeavour of preceptors and the disciples to direct their attention to sakti-tattva transcending the mayatattva and vidyatattva. The Acarya must be in a position to distinguish 'bhoga' from 'laya' that may be sought by an aspirant before proceeding to perform diksa, lest both the Acarya and the disciple should suffer in the hell.

The exalted pure and serene Siva-tattva, the boundless and firm abode of mukti, knows no distinction of sex or station (asrama) of life. This is supreme, beyond everything else, subtle and comprehensive whole.

'In this (Siddhanta) sastra the word 'diksa' stands for 'kaspana' meaning 'destruction' and 'dana' meaning 'giving'.

'Gift' means nothing else than the very fact of cognitive cum creative potency (in the soul) which is inherently pure and now manifested by the mere 'touch' of Him. Since this potency does not manifest itself (but required the grace of the Lord) it is called the 'gift of God'.

Anāyoh śāsane siddhā dìkṣā kṣapaṇadānayoḥ
Dānam nāma svāsattaiva yā sā jñānakriyātmikā
Śā śaktīs tasya samsparśād vyaktìbhūta sūnirmalā
Patyur dānam tadevoktam na svayum vyajyate paśoḥ.

— *Mataṅga.*

Destruction of pasutva or soulness facilitates the ushering in of Sivatva or Godliness, the gift of God, to the ripe pure soul.

The word 'giving' does not by any means imply, as it ordinarily does, less of the stock from which it is given. In other words when it is said that Sivasakti is imparted to the soul it does not imply that the stock of Sivasakti impoverished to that extent. The potency is always there in the soul. Nothing is taken away from Sivatva and given to the soul. What is existent in a latent form in the soul is manifested by the power of the Merciful Lord who extends his grace and causes the full bloom of the power of the soul in the same manner as the Sun after extends his hands (rays) and causes

the bloom of the lotus. It is only this act of manifestation that is called 'the giving' of Sivasakti in a figurative manner. As a man of defective vision is enabled to regain his normal vision and see things in full light by the opthalmic surgeon, so the man whose potency is stifled by the malas is enabled to see things in their proper perspeceive by getting the malas peeled off by the physician Siva.

The Pouskara agama says 'Never does a man attain mukti by his own skill; by no means other than the grace of Siva, the dispeller of everything that is evil, is such an attainment possible'.

Na mokṣam yāti puruṣaḥ svasāmarthyāt kadācana
Muktvā prasādam devasya Śivasyāsivnhāriṇaḥ.

The new perspective that a man comes to possess, the metamorphosis in him after undergoing this Sivadiksa is explained in the following verse.

'The moment he perceives with his illumined mental eye that 'he' is other than the body (gross or subtle) then he becomes tranquil and free from all desires'.

Asarīram yadātmānam pasyati jñānacakṣusā
Tadā bhagavati ṣāntāmā sarvatovigataspṛkaḥ.

— *Devyāmatam*

The 'eye of knowledge' is none other than the concious-ness illumined by the grace of God. In that state he is able to perceive in him the true self, unrelated to body of any kind gross or subtle, the embodiment of supreme selfluminous Consciousness. Then he has no attachment or aversion to anything from the earth upto Siva, any of those falling within the ambit of the thirty six catagories of Saiva Siddhanta. He is then in that pure tranquil state.

There is no more birth for the soul that has been sanctified by diksa.

' By association with Siva-sakti the inherent potency (of knowledge and action) of the soul is manifested, its 'mala' having been burnt by the fire of 'diksa'. Once the heart of the soul comes into contact with the power of Grace of the Lord, the soul has no more rebirth wich is caused by the bonds.

Dīkṣānalaptuṣṭamalāsya jantoḥ Svākyam balan vyaktim upaiti yogāt
Saktyā vibhoścumbitahṛppadeśo nānyena puṁso vinivṛttim eti.

— *Mataṅga.*

The 'mala' is the shroud which conceals the effulgence of spirit it is naturally endowed with. The manifestation of its inherent potency brought about by Divine grace is such that there is no longer any possibility of the spirit's effulgence being eclipsed again. 'In the same way as copper that is transformed into shining gold by chemical process in the prescribed manner does not relapse into the state of copper, so the soul that is metamorphosed into a pure refulgent spirit by association with Divine grace brought about by the initiation of a preceptor is no longer subject to the veil of bonds', says Svacchandagama.

There are certain systems of philosophy which speak about 'mukti' of different sorts. In so far as they are only different stages within the scheme of the thirty six tattvas, they are to be distinguished from the state of absolute release beyond the tattvas and consequent beatitude brought about by Sivasakti.

Our life is a probation for ultimate communion and fellowship with the Supreme. The Lord appears at the

appropriate time as Guru to teach and save from the cycle of metempsychosis those that have become ripe to receive His teaching and guidance. This direct operation of Divine grace in the redemption of man is the cardinal teaching of Tiruvacakam. In Saiva Siddhanta we find the conception of God's gracious energy realised in some measure as a higher law transcending the legal and retributive order of which the karma doctrine is an extreme example. The cold logic of karma is tempered with the warmth of Divine grace. Nicol Macnicol has rightly said in his 'Indian Theism', 'Nowhere perhaps has Indian Theism come nearer than here to overcome the stubborn opposition that the karma doctrine presents to its fundamental conception of the supremacy and the gracious character of God' (p.214).

Saiva Siddhanta has laid down an integral path for the yearning aspirant of mukti to suit each one his spiritual attainment in the form of carya, kriya, yoga and jnana in the ascending order encompassing within itself the trio of karma, bhakti and jnana of varying degrees. Ultimately however 'the basis of salvation is knowledge of the Supreme' as Tirumular puts it. As ignorance is the cause of delusion and misery characteristic of samsaric existence it is knowledge alone that can bring about enlightenment and happiness. 'Only the enlightened will obtain Sivahood' says Arulnandi Deva, author of Sivajnanasiddhi. Devikalottaragama says, 'Jnanotpatti nimittam hi kriyacarye pravartete'. The rituals and practice are but means of Supreme knowledge. The Gita too observes, 'Sarvam karmakhilam Partha jnana parisamayyate,' 'All actions, O Partha, culminate in knowledge Divine'.

The doctrine of Grace as a potent factor in the attainment of mukti is emphasised in the Saiva Siddhanta school. Anugraha is considered to be one of the 'panca-krtyas' or

five cosmic actions of 'Siva' viz., Srsti (evolution), Sthiti (sustenance) Laya (involution), tirodhana (concealment) and Anugraha (Grace), though in a sense all these cosmic actions are 'Graceful' acts of God, for the benefit of souls. Bhoja in his Tattvaprakasa alludes to this fact. 'Siva' the sole reservoir of Compassion with his Anugraha (Arul) sakti causes the withering of karma by giving the souls the appropriate bhoga or experience of joy and suffering at the proper time and assuming the role of Guru administers diksa and releases them from the hold of the triple bonds of anava (pratipandha) maya (sambandha) and karma (anubandha).

It is only with the aid of such Divine grace that 'mukti' can be attained. The Kathopanisad expresses the idea in the words 'Yamevaisa vrnute tena labhvah tasyaisa atma vivrnute tanum svam. (ii, 23). With the onset of the Divine grace, the mortal 'pasu karanas' are transmuted gradually into 'Patikaranas' and the 'Pasa jnanam and pasu jnanam' that the man in the world possess are replaced by 'Patijnanam', otherwise called 'Sivajnanam'. This graceful act of God is referred to by Srikantha in his Sutrabhasya, – 'Kramat bhogena pakve svakarmani suddhantahkarananam jivanam svavisayam jnanam utpadya niratisayanandarupam moksalaksmim prakasayati.[2]

In the state of mukti the soul is stated to be invested with 'Sivatvam' thereby becoming similar to Siva (Sivasamya) but not completely identified with Siva. As Srikantha says

1 'The Supreme Bliss is capable of being obtained only by that soul to whom He chooses to disclose Himself'.

2 'Gradually one's karma gets mature by experience ; then the God reveals to the soul whose karanas or instruments of knowledge have become pure, true knowledge about Him which leads to that Gracious Liberation of the nature of extraordinary bliss.

'Sivatvam nikhilamalasamdarka-rabita niratisaya-mangalaspa-datva-rupam. Sivasadrsasvabhavatam [3]. The equality between the liberated soul and Siva is not absolute. Appyya Diksita illustrates the point thus when we put in the scales of a balance 10 grams of gold and 10 grams weight the scales are even, but on that account we do not admit the equality between the substance gold and the substance of the weight made of inferior metal. The equality between the soul and God is only in respect of bhoga but not in respect of cosmic actions like jagatsrsti which are the exclusive privilege of Siva Bhogyamatrasamyalingat (Brahma sutra 4. 4. 21). The Mundakopanisad also says, 'Tada Vidvan punya-pape vidhuya niranjanah paramam samyam upaiti. 3.1.3. .... 'The soul endowed with true knowledge casts aside the fruits of good and evil deeds and being untainted attains equality with the Supreme'. Knowledge of Siva engenders freedom from bonds. 'Jnatva devam mucyate sarvapasaih', says Svetasvatara upanisad (II. 15) The Raurava Agama describes liberated soul sharing the characteristics of Siva and enjoying the bliss of Siva in peace by comparing it with the stream of a river that taken the saline character of the vast ocean when it joyfully merges in the ocean and takes rest after winding through the long labyrinthine route of cliffs and dales. Raurava proceeds to say, —

Dehapāte Cidānandam Śivaikarasatām vrajet
Na punar bhedam āyāti sarit toyam ivāmbudhau [4].

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3 'Sivatvam stands for the inherent stage of the released soul that is similar to Siva's state and is in the nature of being the substratum of unexcelled auspiciousness free from any sort of association with the impurities of soul'.

4 On casting away the mortal coil, the soul .... the complex of knowledge-Bliss partakes the nature of Siva. As the river mixing with the Ocean, it is not different from Him.

There are several subjects among the Saivas who interpret Sivasamyam in diverse ways. Sivagrayogi in his Saivaparibhasa refers in the fifth Pariccheda of the work to the Utpattivadin, Sankrantivadin, Samavesavadin and Abhivyaktivadin and dismisses their views as unsound.

The Mahavratin who subscribes to the 'Utpattivada' maintains that this equality with Siva with its concomitant of Omniscience etc. arises (utpadyate) only at the time of salvation. So it is a question of identity of attributes being established for the first time at the time of salvation. This view is dismissed on the ground that qualities like 'Omniscience' cannot be generated in the absence of body and senses at the time of mukti and if generated it ceases to be eternal as anything that is generated must come to an end.

The Pasupata who upholds the 'Sankrantivada' argues that in the same way as the fragrance of the musk is transferred (sankranta) to the cloth when applied to the latter so the characteristics of Siva like Omniscience are transferred to the liberated soul. The question is raised by Sivagrayogi in a clever way. Is the transference complete or partial? If it is the former Siva will have nothing left; if the latter it is an impossibility, jnana being impartible. Inseparability (tadatmya) being the relation between an attribute and attributed, the attribute of Omniscience can never be separated much less transferred to another. The analogy of the musk also is misleading. It is not the fragrance of the musk that is transferred but only a part of the musk itself that is smeared on the cloth that carries with it the fragrance.

The Kapalika who maintains the *Samāveśavāda*, avers that the soul becomes equal to Siva when it becomes possessed (Avesa) by His attributes. The very idea of one being

possessed by something extraneous implies negation of svatantrya which is the essence of mukti. Such a samya can never be a purusartha, the Summum bonum.

Another set of Saivas advocating '*Abhivyaktivada*' interpret Sivasamyam in terms of manifestation at the time of mukti of attributes like Omniscence which already exist in the soul but remained clouded by the pasas. This 'other sect' 'Saivaikadesinah' 'referred to by Sivagrayogi may as well refer to Srikantha school of Sivadvaita. For, Srikantha makes the following observation in Atmadhikarunam of the Brahmasutra, - 'Yada punar asya Brahmajnanopasanabhyasat malatraya - sambandhah apaiti, tada asau Brahmasadrsah abhivyakta - naijaniratisaya - jnanadharmah muktah.' 'When the association of the triple impurities (anava, karma and maya) with the soul is severed by the knowledge of Brahman (Siva) and devotion to Him, then with his own attribute of Omniscience *manifested,* he becomes equal to Brahman.'

The above view which postulates equality with Siva militates against the traditional view of jiva being 'paratantra' and 'Isvara 'svatantra'. Equality of status will confer on the liberated soul with his jnanasakti and kriyasakti in full trim even the power to create the world. Then one may have to say the 'Mukta' is Siva and not 'Mukta' is *Equal* to Siva. It would lead to 'abheda' or non-difference between the soul and God which being untenable the Saiva Siddhantin would never accept.

Having thus disposed of the views of others Sivagrayogi defines moksa thus – 'Sivaikibhavena Sivanandanubhava eva moksah,' – 'Liberation is the experience of the bliss of Siva by identifying oneself with 'Siva.' 'Sivoham bhavana'as recommended by Sarvajnanottaragama is cited by Sivagrayogi who has commented upon that Agama (a

Vaidika Sivagama according to Appayya Diksita) as a means of realisation of the true self. The sort of 'aikyam' that he conceives is the sort of relationship that subsists between a 'guna' and 'guni' or between light and its substratum. 'Aikyam' is explained as 'being non-different but yet with an element of difference'. In a 'red flower' there is 'redness' a 'guna' which can only be perceived with our eyes, whereas the 'flower' a 'guni' can also be felt by our hand unlike the colours, the attribute of flower. There is non-difference or abheda between the colour' and the 'object' as we cannot conceive the one apart from the other due to the 'tadatmya' between them but yet there is difference or bheda in their perception as pointed out. Similarly there is non-difference or aikyam between the soul and Siva, both in the samsaric, state and liberated state. Yet there is the difference between the two, the one being possessed of imperfect knowledge and in a state of bondage for some period while the other is eternally possessed of fullness of knowledge and absolute freedom. The identity of nature between the two however is manifested at the time of liberation with the severance of the bonds. It is something like our perceiving the clear water that already exists in the pond after we remove the moss on the surface.

What is the nature of the experience of this 'aikyam' between the jiva and Siva? It is no doubt in the nature of bliss. Whose bliss is it that is experienced? Is it the sukha of the jiva itself? No, says Sivagrayogi. It is the bliss of Siva that is experienced by the soul. The individual soul does not merge itself in the All-soul and lose its personality. What it loses is its individuality. It remains in the All-soul as an attribute is in an object identifying itself with the latter and experiences Sivananda and not its own, in the ame way as the light of the eye cannot perceive its own

light but only Sunlight, or as the tongue can taste only the 'rasa' of other objects. The nature of this bliss of Siva is described in Sarvajnanottaragama thus :-

' Nistattve niṣkalībhute Vindatyātmani yat sukham
Nirvrkalpam acintyam ca hetu-drstanta-varjitam
Tat sukham paramam proktam ātyantikam anaupamam'.

Mukti in Saiva Siddhanta is described as Sivasayujya or the soul being in communion with Siva, the ultimate Reality called Brahman by means of Sivajnana. 'Brahma Veda Brahmaiva bhavati' is cited in this connection and interpreted by Appayya Diksita in his Sivarkamani dipika to mean 'Brahma iva bhavati' or the soul becomes similar to Siva. The state of liberation affords the soul wearied with the rounds of births and deaths the long sought for haven of rest and peace where it will abide for ever at the foot of Siva is a union of two in one as in the compound word in Tamil 'Tadalai' which consists of the word 'tal' (foot) standing for the soul and 'talai' (head) standing for Siva, the God-head. It is a mysterious communion of Siva and jiva blissful in nature, the former being the source of bliss and the latter the recipient thereof, the kind of rapturous experience wnich mystics like Saint Manikkavacaka felt in their inner core and which they tried to give expression to in their outpourings but which in the nature of things they could not adequately.

The Suprabhedagama explains the nature of Sayujya in which the soul partakes the character of Siva as water mixing with water there being no apprant difference between the two in that state of mixture. The Vatulagama cites the analogy of the iron ball appearing nondistinct from fire when it is intensely heated. This advaitabhava at the time of mukti, the soul being 'ananya' from Siva, is described in Sivajnanabodha as a sort of relationship that exists between

a fruit and its sweetness, musical note and the words in which it is conched. The individual soul shorn of its I-ness and my-ness is yet a conscious unit enjoying the bliss of Siva and this according to the Siddhantin is what the mahavakya 'Aham Brahmasmi' is taken to connote.

Sri Gurujnanasambandha Paramacarya, founder of the Dharmapuram mutt in Tamilnad has given a clear indication of the nature of mukti according to the Saiva siddhantin after refuting the concept of mukti defined by Atmanandavadi, Sivasamavadi etc. in the following verse.

உள்ள மலநீங்கி ஒங்கு சிவாநந்த
வெள்ளந் திளைத்து அதுவாய் மேவுதலே — கள்ளவிழ்பூங்
கொத்தார் வரிசடையார் கூறு சிவாகமத்திற்
சித்தாந்த முத்தி யெனத் தேறு.

This verse is commented by one of the very learned Tambirans of the mutt by name Velliambalavana quoting profusely from Vedas and agamas and from Tamil philosophical texts.

'The soul when it becomes liberated from bonds anava etc. which had been exercising a crippling influence on the jnana and kriya sakti of the soul., is immersed in the ocean of the bliss of Siva whose locks of hair are adorned with honeydripping flowers. This is the mukti according to Siddhanta as expounded in Sivagamas like Kamika'.

By whatever name we may call it, whether it be Brahmarasanubhava, niratisayananda, Sivadarsana, Sivajnana, Sivayoga, Sivabhoga, Sivasayuja, Atmananda, Najananda, Atmalabha, Atmasuddhi, Atmajnana all indicate the Sivanandanubhava at the time of mukti.

The nature of this experience is described by saint Manikkavacakar as –

' தேனாய் இன்னமுதமுமாய் தித்திக்கும் சிவபெருமான் '
— திருவேசறவு. 10

'Siva is thc source of bliss as sweet as honey and nectar'.

St. Tirujnanasambandha praises Lord Siva as one who is sweet as honey, milk and sugarcane and one who grants bliss to the sincere devotee who with all his heart serves at his feet.

' தேனினும் இனியர், பாலனநீற்றர், தீங்கரும்பனையர்
தம் திருவடி தொழுவார் உள்நயந்துருக உவகைகள் தருவார்.
— திரு அச்சிறுபாக்கம், பா. 2

Sivaprakasa of Umapati Sivacarya describes this mukti in the words,

திரிமலமும் அகல உயிர் அருள்சேர் முத்தி
திகழ்முத்தி இது முத்தித் திறத்ததாமே. '
(Sutra 2, v. 32)

with the exit of the three malas viz., anava, karma and maya, the soul unites with the Grace of Lord Siva. This is the eternal release of the authentic kind'.

Bhatta Ramakantha describes this as Sivadarsana in his 'Moksakarika'.

The sun of Siva with his light in the form of aungraha sakti or the power of grace enables the soul to perceive God with his newly endowed vision of true knowledge, the soul being now freed from the bonds that blurred his true vision all along.

• *Śivārkaśakti dīdhityā samarthīkṛtaciddisā*
Śivam saktyādibhiḥ sārdham pasyatyātmā gatāvṛtiḥ v.iii.

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